

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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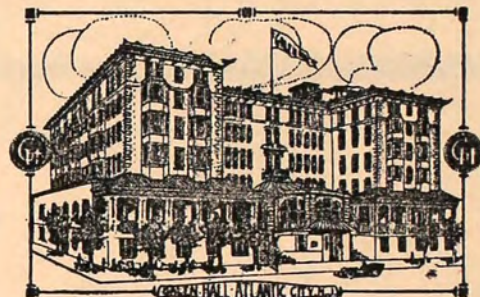
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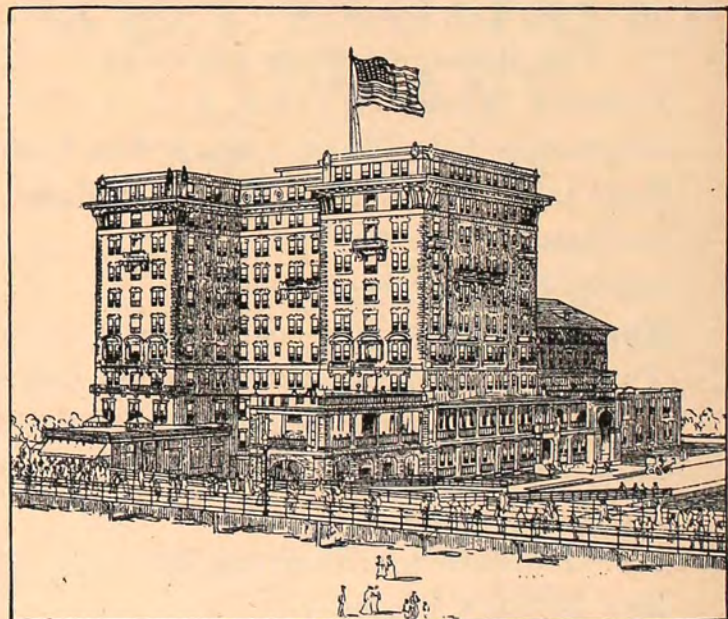
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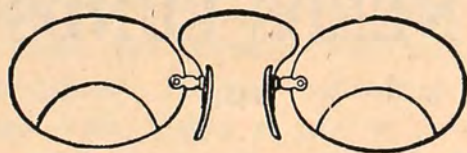
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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. VI. No. 7

PHILADELPHIA, APRIL, 1918

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The Assurance of Victory

The Easter Truth is the assurance of victory for the things for which we and our allies profess to be fighting, justice, mercy and truth between man and man, nation and nation. Christ died for those things, and His Resurrection proves that some day He will win them for mankind. When that day will come knoweth no man. We know that it cannot come until a great price has been paid for it, for no good thing comes to a wicked world except at frightful cost. We can hardly expect it to come quickly, for it is nearly nineteen hundred years since Christ died, and the world is not yet won for Him. But it will come, for Christ saw "Satan, like lightning, fall from heaven," and the Resurrection proves that what He foresaw will come to pass.

The Archbishop of York, speaking to the Clergy on Monday in Holy Week, said that the people of the **The Allied Nations should be on guard against Pharisaism, against thanking God that we are not as other nations are. The Archbishop's Warning** fact that so eminent an Englishman should sound such a warning shows that England, at any rate, is on guard against this danger. He said few sayings had been so often quoted as the answer of Lincoln to the man who asked him whether he felt sure that God was on the side of the North. Lincoln said that whether God was on the side of the North or not he did not know, what he was concerned about was that the North should be on God's side. We have one great safeguard against unworthy and sordid motives in the prosecution of the war, and that is in the fact that we and our several allies have such diverse interests that any unworthy or selfish ambitions of any one nation are not at all likely to receive sympathy or aid from the other nations. There is some compensation in the Russian collapse in the fact that it brought about the publication of the secret treaties. Publicity killed them, and will also make impossible any similar secrecy in the future. As the war goes on, and American influence increases,

it is reasonable to expect that the aims of the allies will become more and more purified. Perhaps that is what God is waiting for. The Archbishop impressively said that whether we and our allies are victorious will depend upon whether there is such a spirit in us that God can feel that He can safely *trust us with victory*. We can see now that God could not have trusted the allies with an early victory, for the secret treaties show clearly that they would have used their power oppressively, and the peace that they would have dictated would have been neither just nor lasting. It may be that God is waiting for us to humble ourselves in order that He may exalt us in due season. Meanwhile, as the "Youth's Companion" remarks in the Easter number, "from a land physically remote, but ever spiritually near, has come an omen. Jerusalem, the Holy City, in which grew up the belief in a Kingdom of God, has passed into the keeping of those to whom that Kingdom means Justice and Mercy and Truth. Let the victory be our Easter token that those qualities shall triumph, and shall be no more overcome."

Speaking of the influence of the war upon religion in England, the Archbishop said that he, in common **Is Christ with many others, had become convinced in the that for the soldiers and multitudes of Church. other people, Jesus Christ had become the most potent Personality in the world, but that such people did not find Christ in the Church. He said the first fact was our opportunity, the second our condemnation. He said that the latter would not be removed until we so realized the living Presence of Christ that the world would realize that He was with us. But the saying of Christ, "By this shall all men know that ye are My disciples, that ye love one another," shows the reason why Christ is not found in the Church, and points out the only remedy. In camp and trench men have been thinking about fundamentals as they never thought about them before, and they**

have discovered that society shows no traces of being founded on Christ's principle of love; and as the Church does not stand in the least bit vigorously for the organization, or reorganization of human society on the basis of brotherly love, of course, they do not find Christ in the Church. When the message of the Church to rich as well as poor, to profiteer as well as to the laborer and the soldier, is "owe no man anything but to love one another," then, and not until then can the Church expect men to find Christ in her. Rightly or wrongly these men feel that a reorganization of society after the war is inevitable, and most of them also feel that such a change will be in accordance with the teachings of Christ, but they are not at all certain that the Church will do anything to help. We shall have great need of the Spirit of Truth to guide us and them into all truth.



Clerical Salaries

The Convention of the Diocese of Maryland appointed a committee to investigate Clerical Salaries in that Diocese. The committee reported to the Convention in November, 1917, and its report has been published, and is a most interesting and important document. We print large portions of it in another part of this issue, and ask that the laity read it carefully. We also print a statement prepared by the Board of Religious Education on the prospective supply of students for the ministry, from which it appears that if the war lasts two years longer it will cut down the number of students to less than one-fifth of the normal number, small as that was.

The question of the future supply of students for the ministry is directly connected with that of clerical salaries. War or no war, if salaries are not brought nearer to the actual needs of educated men, living as our congregations expect their clergy to live, the future supply of men for the ministry will be of two kinds only: Those of such limited advantages and ability that even the inadequate compensation of the average minister, coupled with the social advantages of the position offer possibilities which they could hardly hope to reach in any other way; and men with some means of their own. The number of the latter will be smaller than might be expected, for the reason that the finest type of young man does not care to look forward to being dependent upon a parent for support, but wants to support himself, and will not be greatly attracted to an occupation which hardly seems to offer him the possibility of self-support. He will be likely to feel that if the Church expects him to be an educated man, and to keep up with the best thought of the time, and to be and live and dress as a gentleman, it ought to be willing to give him more than the wages of a mechanic, of whom no such things are expected. There are now many

ways in which unselfish, public-spirited young men, wishing to serve their fellowmen, may do so, and if the ministry is to secure them it will have to offer something more than an opportunity to endure *unnecessary* hardships.

For it is not the enduring of unavoidable hardships that creates bitterness, least of all in the ministry, but the feeling that the hardships are unnecessary, and due to the neglect of vestries to give any thought to the plight of their Rectors in the face of increasing costs of living. It is precisely that neglect which the admirable resolutions adopted by the Diocese of Maryland seek to end. If vestries find that fuel, light and janitor's service are going to cost them more than formerly they may groan, but they find the means to foot the bills. They ignore increasing costs in the Rectory because they can do so and get away with it. Is it manly? Is it not bound to seriously damage the Church in the future? The resolutions in Maryland, unless they are ignored, will force the vestries of that diocese to confer with their Rectors and find out how things are going with them; they will put an end to an ignorance that may have been blissful to the vestries, but was anything but that to the Rectors.

On top of the tremendous increase in the cost of food, fuel and clothing, the Clergy have been called upon to bear an additional ten per cent. increase in the cost of clothes, furniture and furnishings through the withdrawal of "Clerical Discounts" by all the stores in Philadelphia. Those discounts were really contributions by the stores to all the congregations in and around Philadelphia, for they helped the various congregations in the support of their ministers, for unquestionably many congregations have reconciled themselves to the salaries paid their ministers partly on the ground that the ministers got discounts at the stores. Well, we may now write of such discounts along the lines of Sydney Smith's famous essay on "Snakes in Ireland: Concerning snakes in Ireland. There are no snakes in Ireland." There never was any reason why these discounts should have been given. They were a disgrace to the Christian churches which allowed their ministers to be such public objects of charity that even Hebrew merchants felt moved to help them out! They were a mortification to many ministers, and submitted to only for the sake of their families. But it will be an even greater disgrace to the Christian churches if they let the loss caused by the withdrawal of these contributions fall upon the ministers. Gentlemen of the vestries, members of the congregations, we speak for those who cannot, or at least will not, speak for themselves. It may be that you are doing all that justice requires or that you are able to do. It may be that you are not. You owe it to yourselves to determine *which* is the case with you. "Let every one be fully persuaded in his own mind." You cannot be so until you have ascertained the facts, and weighed them.

**The Laborer
and His Hire**

The Third Liberty Loan

"What has a Church paper to do with Government loans?" some one might ask. Much every way. When Christ was asked what should be the attitude of a good churchman of those days toward the government under which he lived, He asked to be shown one of the coins in general use. When they brought it He asked them what authority had issued the coin, and they answered that it bore the imprint of the Roman Empire. "Then," said He, "render that government its due support." His questioners were nonplussed at His amazingly simple solution of what had been a vexed question among conscientious men. Much as they wanted to, they could not find any flaw in His reasoning that the government whose money they were using was the one to whom they owed the security of their lives and property, and therefore the one to which they owed support, and that the only way to avoid that obligation would be to refuse to live under it.

A Church paper has much to do with the Liberty Loan because it is a Christian duty to support the Government government under which one lives, and whose protection is the only thing that Money gives value to anything one possesses. Differences of opinion may arise as to just what is and what is not "Cæsar's," but it will be generally agreed that money and securities are always his. The Government can rightly demand all it needs of our money, because it is the Government that gives value to the bits of metal and pieces of paper that we call "money!" When the Germans invaded Belgium it was not long before every Belgian who had been in the possession of property of various kinds found that the conquerors had deprived him of every bit of it. So a government engaged in war would be justified in forcibly taking from its own citizens as much money as it needed, for only by that assistance could it make sure that its citizens would have anything at all to possess.

But our Government is seeking to borrow the money of its citizens, not to take it. It has increased taxes, but hardly so much as to be burdensome on any. It has asked, is now asking and will doubtless continue to ask its loyal citizens to lend it, at good interest, what it could take without interest were it so minded. One has to pay taxes, while investing in bonds is voluntary. But that is precisely what makes it the Christian citizen's opportunity, for it is characteristic of him that he does his duty voluntarily, and thus proves himself the light of the world in his day and generation by setting an example of the finest citizenship. The call to take part in the Liberty Loan should not be looked upon merely as a call to help the country win the war, but as a call to render to Cæsar what is his, to enable the Government to perform its duties to its own citizens and to fulfil its obligations to promote righteousness and liberty throughout the world.

Beer and the War

Some years before the war the German Emperor is reported to have said: "The next war will be won by the nation that drinks the least." To be sure, his prophecies have failed more often than they have come true, but nothing has happened as yet to discredit the above prediction, and if he still believes in it he must find great satisfaction in the following statement of the world's output of beer for 1916-7:

United States	60,817,379	barrels
Great Britain	36,942,320	"
France	11,000,000	"
Germany	7,700,000	"
Austria	2,360,000	"

In other words, the three principal nations opposed to the Teutonic Powers produced nearly eleven times as much beer as did their enemies! And this year Germany has stopped making beer altogether. Of course, Germany has stopped because she could not spare the grain. But can we spare it?

Mr. Hoover estimates that in this country we could save from fifty to sixty millions of bushels of grain a year by closing the breweries. Nor is the grain used for brewing in this country the only food loss. The Brewers' Journal for February 1, 1918, says: "The purchasing committee of the Brewers' Association of France has contracted with American firms for the delivery of barley and malt from the United States, and part of the deliveries have been effected." And it also says that the new French Minister of General Provision of Food is "a decided friend of the trade. He is even an expert brewer, and his influence has already effected favorable changes in the apportionment of grain to the brewers and maltsters of France." Pleasant reading for those who have been trying to save wheat in every possible way, and who have been worrying over the deplorable lack of shipping facilities for sending food to our starving allies!

But let us be just. We have no right to blame England and France for not doing what we have not yet had courage to do ourselves. As long as we permit fifty million bushels of grain a year to be worse than wasted our mouths are stopped, we cannot protest against their waste. Nor should the President be blamed for not using his power to prohibit the further making of beer. He might well hesitate to do that so long as the saloons can still sell whiskey, and because he would lay himself open to charge of having enabled the whiskey dealers to make fabulous profits. For his technical power to commandeer stocks of whiskey on hand is so limited as not to be usable at this time.

The remedy lies with Congress, and consists in the prohibition of the manufacture and sale of both whisky and beer for the duration of the war, and as long thereafter as food conditions remain abnormal. When that has been done we will be in a position to tell England and

**Government
and
Money**

**Beer and
Food**

**Christian
Citizenship**

**The Mote
and
the Beam**

**The
Remedy**

France that we will send them the wheat they need for food, and if they use any of their grain or our grain for beer they will have to eat that much less bread.

National Prohibition as a war measure is of much more pressing importance than even the ratification of the Prohibition Amendment to the National Constitution. The final decision of that question is probably several years off, and so can hardly have any influence on the outcome of the war. It will suit the liquor men very well to have the public think and work only for Ratification. There is reason to believe that the apparent readiness to support Ratification (or the insidious and unconstitutional scheme of a referendum on the subject) on the part of those who have heretofore always done the bidding of the liquor men is a sort of Hindenburg retreat, intended to forestall more direct and immediate attacks against the traffic, either by Congressional action or by the passage of a Local Option law in this State. The possibility of the ultimate ratification of the Federal Amendment does not make a Local Option law any less desirable for Pennsylvania. In fact, the passage and working out of such a law for several years would be a most excellent preparation for Federal Prohibition.

Meanwhile, the amazingly shameful fact that stares at us from the figures we have given of beer production in the allied nations is the proof that we and our allies are more willing to prolong the war and even to throw doubt upon its outcome than we are to put an end to brewing. As Arthur Mee has written: "We are told on every hand that food will win the war, and that we must not waste it, yet we fling the munitions of victory into the brewer's vat. We cling to drink in spite of all. The peace for which the whole world yearns must be put off, but drink must not stop. We will lengthen the war rather than stop drink. We will ask children to go hungry rather than stop drink. We will stop the source of our strength before we stop this source of our weakness." Strong words, but not a bit too strong.

**Our
Shame**

It is no wonder that earnest people are becoming increasingly restive under such a situation. It is to the credit of churchmen who gather at conventions and elsewhere that they should desire to voice a protest against its continuance, and still more creditable if they pledge themselves to work for a change. Of course the real conquest over sin is always achieved in individual hearts, and never in legislative halls or at the polls, and agitation for the overthrow of any one evil, however great, should never be made the main occupation of the Church. Nevertheless, Christ told His chief apostle that when he had become converted his first duty would be to strengthen his brethren, and all the influence that a church as a whole or its members in particular can wield should be unhesitatingly and unmistakably thrown in support of any movement that may be expected to mitigate misery or promote righteousness. The Church cannot afford to remain silent in the face of the wicked waste of precious food in liquor. Food has lately attained an unprecedented importance because of this war, but Christ always treated it as a gift from God, and at the miracle of feeding the multitude, at the institution of the Sacrament, and at Emmaus He gave thanks before distributing it. And down the ages comes the order from our Commander-in-Chief: "Gather up the fragments, that nothing be lost."

**The Church
and Drink**

✠ ✠

The Bishop's Lenten Lectures

Many will be pleased to hear that the lectures which Bishop Rhinelander gave at St. James' on "Religion in War Time" are being printed in book form, and will soon be on sale, at 25 cents a copy, at Jacobs' Book Store, 1628 Chestnut street, and at the Church House. Those who heard the lectures will be glad of the opportunity of reading them, and those who were unable to attend will be glad to know that they will in this way have an opportunity to learn what the Bishop said.

CLERICAL SALARIES

From the Report of a Special Committee of the Convention of the Dioceses of Maryland

The Committee appointed at the last convention to investigate the subject of clerical salaries in the Diocese prepared a questionnaire and sent it to all of the clergy of the Diocese. Replies were received from a little more than ninety per cent. of the clergy.

Your committee believes that the fundamental error of the Church in the matter of clerical salaries lies in the fact that no definite formal provision is made for an increase in them. So far as we have been able to ascertain not one clergyman in this Diocese has been called to a parish with the definite promise of an increased salary, under

any conditions. Ordinary salaried workers, professors and teachers, soldiers and sailors, even firemen and policemen, do their work under the stimulus of the prospect of increased remuneration after prescribed periods of service. No clergyman of this Diocese labors in the same kind of rational hope. It matters not how much his church may grow under his leadership, it matters not how much his family may increase, it matters not how much the cost of living may increase, the clergyman has no guarantee or promise of an increase in salary. Nobody feels bound to see that his salary is increased, under any conditions, and with nobody charged with such a responsibility naturally no regular efforts are made by vestries or congrega-

tions to increase clergymen's salaries. So it has come to pass that an increase in a minister's salary is regarded as a gracious gift instead of an act of simple justice, and newspapers treat such an incident as a piece of news.

It is manifest that the ordinary clergyman of our Church, the man with a family, needs a larger income as his family increases and his children grow up. A certain amount of money is necessary to feed, clothe and educate a child, and a correspondingly larger amount is necessary to provide for the wants of additional children. But a congregation calls a rector and straightway loses sight of the fact that if he is fortunate enough to have a family he must in some way obtain more money

to provide for its growing needs. If it be asked how this increased salary is to be obtained, the answer is from the increased revenue of the church, if there be such; if not, from the increased contributions of such members as the church may have.

It is a most thoughtless attitude, surely, that enables church-members to go through life without ever increasing their contributions to their church, voluntarily. The ordinary clergyman, like the ordinary lawyer or physician, becomes more valuable to his parishioners as time goes on, and his parishioners ought to expect to increase their contributions towards his support as a matter of course. In a majority of instances this is the only way in which a clergyman can expect to obtain a needed increase of income. To expect a minister to come to a parish and raise a family with virtually no increase of salary is palpably unreasonable, yet so far as we have been able to discover not one congregation in this Diocese has ever considered this fundamental obligation of a congregation to its rector, at the natural time and in the natural way, viz., at the time of his call and in the terms of his call.

* * * * *

One seemingly small but really serious injustice that vestries are guilty of in calling a rector is imposing upon him the expense is trifling, but in most instances expense is trifling, but in most instances it amounts to considerable, from the clergyman's standpoint. When as frequently happens in this Diocese a clergyman is called from another State his moving expenses may easily amount to several hundred dollars. In addition to the freight charges on his household effects there are always expenses of adjustment to new quarters, so that very rarely does a minister assume charge of a new parish without incurring an expense of at least \$100. The expense not infrequently amounts to several hundred dollars. At the least the congregation calling a minister should pay part of his moving expenses, but in view of the fact that only about five per cent. of the clergy of this Diocese are able to save any part of their salaries at present, in cash, the congregation might well offer to bear the whole expense. When this is not done the average rector either comes to his new parish involved in debt or his relatives are moved to help him meet the expense. In this connection it might be observed that parents of ministers ought not to be expected to contribute their normal share to their own parishes, since the probabilities are that they are helping some other congregation support their rector—their son.

As no architect has yet succeeded in building an adjustable house it is not surprising that rectories should frequently fail to meet the needs of all sorts of incumbents. Accordingly it was inevitable that some of the clergy should state that their rectory is not well adapted to their families or their salaries. It is a weakness of vestries,—not a confirmed weakness but an occasional one—to build rectories matching the church or the congregation rather than the rector's salary. When this weakness is indulged it would seem only fair for the congregation to do its part towards maintaining the needlessly large and expensive house that it has erected or acquired. Not in the city alone but in the country as well are to be found rectories whose proper maintenance would require an income three times as large as the salary of the incumbent. As some laymen are land-poor, so some ministers are house-poor. Your Committee may not specify instances, of course, but it feels justified in stating that many of the clergy, 20 per cent., in fact, report themselves embarrassed, financially embarrassed, by the size of their rectory.

Quite a number of rectories are reported in bad repair, due to the fact that in very few instances is definite provision made for repairs to the rectory. The clergy are in the habit, quite generally, of contributing out of their salaries towards rectory repairs and improvements, but they usually add, quite superfluously, that they do not spend very much in this way. Every parish should have a committee, a mixed committee, charged with the responsibility of looking after the condition of the rectory. If vestries would form the habit of visiting the rectory once a year, accompanied by their wives, the rector and his family would be likely to be much more comfortable.

It appears to be the custom in the Diocese for the congregation to pay the water rent of the rectory but no other fixed charge of maintenance. Some congregations pay other charges, such as light and telephone, while in a very few instances and those of the large churches, fuel is supplied. It seems to your Committee that the more generous provision might well be made, the fashion in the Diocese. Especially would it seem to be equitable for the congregation to share the expense of the rectory telephone, since it is almost as much a congregation as a rectorial convenience.

* * * * *

The average layman will doubtless receive with surprise and incredulity the assurance that a minister's fees are virtually a negligible factor in his income. This is especially true of the rectors of the smaller churches, whose

average income from fees of all sorts does not exceed \$10 a year. One minister states that his total income from wedding fees was \$5 for three years; another's average for fees of all sorts was \$6 a year, during twenty-four years. City rectors receive larger amounts, of course, though the total seldom exceeds \$100 a year in the case of the rectors of the larger churches.

Very few congregations in the Diocese fail to offer their minister an annual vacation, your Committee finds, but unfortunately we find further that scarcely half of them make it practically possible for the minister to avail himself of the offer. Many of the clergy state that they have a vacation, but do not take it, regularly or in full. The explanation usually is either that the minister is unable to finance a real vacation, or that the taking of a vacation would involve the closing of his church or churches. Many of the clergy are unwilling to have their church or churches closed, especially during the summer when in the country the attendance is likely to be best. Or it may be that the minister knows from sad experience that to close the church for a month would involve the treasury in acute distress, when again he refrains from accepting the proffered vacation. We are satisfied that a majority of the clergy in this Diocese do not enjoy an adequate vacation, and cannot do so under existing conditions.

One rector of a country parish reports 10 days vacation in 8 years; others have worse records. Some of the clergy pride themselves on never taking a vacation, and for these over-zealous brethren your Committee has more pity than sympathy. The average clergyman, for the good of all concerned, ought to be forced out of his parish, if need be, at least a month every year. If he cannot obtain the money for a real trip he ought to be strong-minded enough to close his church and stop sermonizing for one month each year. Thoughtless people would deem such a minister woefully indolent, to be sure, and culpably indifferent to the welfare of the souls committed to his charge, but in course of time even they would come to realize that regular rest and recreation pay good dividends to all concerned.

A considerable number of the clergy do "supply" work during their vacations, for financial reasons, and many do it year in and year out. Such a form of overwork should be prohibited, if need be, by the law of the church. It is undesirable to close our churches, to be sure, and if they are to be kept open throughout the year somebody must conduct the services, but in the majority of instances services should be conducted during the minister's absence by lay readers.

If the laity of this Diocese knew the utterly insufficient sums the clergy are able to expend on books, magazines, papers, etc., they would never complain of the sermons preached by them; they would wonder rather at their ability to prepare sermons at all. How a clergyman can be expected to be up-to-date along all lines, or even one line, when he has no more than \$5 or \$10 a year to spend on books and magazines is more than your Committee is able to understand. Many of the clergy in the Diocese, probably a full half of them, do not spend more than \$10 a year in this way, because they cannot afford more than this sum. Some of the clergy have become accustomed to such meagre expenditures along this line that they no longer appreciate the amount of money necessary to be expended on books by a preacher who would be fresh and interesting and a real leader of his people. Your Committee would say that every minister of the Diocese should expend at least \$50 a year on intellectual equipment for his ministry; the number who do spend this much is probably less than a dozen. Many of the clergy have access to libraries, of course, and use them, but borrowing from libraries is at best a poor substitute for the personal ownership of books. It is true, it must be admitted, that our Diocesan library is not extensively patronized by the clergy, but one explanation of this fact may be that the reading and studying faculty in many of the clergy has become atrophied through disuse. The making of bricks without straw was no harder task for the Israelites than the preparation of sermons without books is for the modern minister, and it is becoming increasingly difficult for ministers to purchase books, circumstances compelling the average minister to esteem them luxuries.

* * * * *

Before proceeding to a brief statistical examination of clerical salaries in the Diocese your Committee would observe that there are a few self-evident truths that render such an analysis largely superfluous. The first of these self-evident truths is that the average congregation calls a rector on a salary assumed, however erroneously, to be adequate for his support, but recognized to leave little margin for any purpose. This holds good of the larger churches no less than the smaller ones. The rectors of the larger churches receive larger salaries than the rectors of smaller churches, but their expenses are correspondingly greater, so that in neither case is there likely to be much of a margin. Accordingly since clerical salaries do no more than suffice for a minister's support when he is called to a parish, it follows of necessity that any considerable subsequent increase in his expenses

must either render the salary insufficient for support or entail the utmost self-sacrifice on the part of himself and his family. It is a matter of common knowledge that the cost of living in this country has risen by leaps and bounds in the last few years. On every hand wages and salaries are being increased to help meet this greatly increased cost of living under which we all groan. The amount of this increase in rent, food, clothing and all incidentals since January 1, 1917, the Bankers Trust Company of New York puts at 62 per cent., thus bearing out the statement of many of the clergy that their living expenses have doubled in the last few years. In the face of these obvious facts any congregation which has not increased its rector's salary very materially in the last five years must needs know either that it is not now sufficient for its rector's maintenance, or that painful self-denial is being practiced by the rector and his family. The only possible escape from this dilemma is the possibility that the salary of the rector has left a considerable margin for saving in the past, a possibility that very few congregations will care to believe in. There is, of course, one other escape from the dilemma, and some congregations, a few, may resort to it; it is the possibility that in the last five years the rector's family, bird-like, has grown up and flown away.

The second self-evident truth that we would call attention to, and which offsets the exception just allowed a few congregations, is that while a minister is rearing a family his income needs to be larger than at any other time, and of course while some ministers' families have been emerging from the dependent stage in the last five years the families of other ministers have been entering it, so that the general situation is unchanged. This obvious fact, that the rearing of a family entails unusual and heavy expense, is ignored by most of our congregations, as congregations. Church-members know, of course, what it costs them to feed, clothe and educate their children, and they must needs realize that it costs their minister approximately as much—especially now that clerical discounts have generally been withdrawn.

* * * * *

Believing that rectors ought to be dealt with as individuals and that each congregation, or at least each vestry, should be intimately acquainted with the status of its own rector; your Committee has no intention of recommending that salaries of clergy in this Diocese should be fixed at a specified minimum sum for married men, and a smaller sum for single men. We think it of vital importance that congregations should individualize their rectors and endeavor to deal

with them on the basis of their personal needs.

Accordingly, while your Committee has no resolutions to offer, it begs to submit the following suggestions. We recommend, first, that when a parish falls vacant the Bishop should send to the vestry a memorandum stating the fundamental rights of the clergy in the matter of support, these rights including a salary adequate to support at all stages of a clergyman's rectorship and not merely at the time the call is extended.

Your Committee recommends secondly, that vestries who have rectors should be requested by the Bishop to have an early conference with them on their financial status at this critical time. Of course those of the clergy who are in possession of ample salaries will decline such a conference with thanks, but there are few vestries in the Diocese who can safely assume that their rectors are in this favored class. For not alone the country minister on a salary of \$1000 or \$1200 but the city rector as well, regardless of his salary, is finding it impossible in these days to meet his living expenses, sometimes with the help of a private income, and vestries who will confer with their rectors will be greatly surprised to learn what their expenses are today, even when pruned to the utmost.

Your Committee recommends, finally, that in order to obtain the money necessary to afford the clergy of the Diocese reasonable support, a campaign for parish support and missions be held, under competent leadership, in every part of the Diocese where such a campaign has not yet been held. When the latent resources of the Diocese of Maryland shall have been intelligently developed we shall be cleared of the reproach under which we now labor, the fact, namely, that of sixty-six married clergy making returns to this Committee only ten, or less than one-seventh, are positively living on their salaries. And of these ten ministers definitely living on the salaries paid them by their congregations, it is to be noted that five are either childless or without dependent children.

Our people, we are satisfied, will not acquiesce in such conditions as these, conditions which will probably grow worse in the next year, when the facts are clearly brought home to them. And such a campaign as we recommend will make it possible, we believe, to open our people's eyes to facts and conditions of which at the present time most of them are, happily or unhappily, quite unconscious.

HENRY BARTON JACOBS,
T. J. C. WILLIAMS,
REV. JOHN I. YELLOTT, JR.

Committee.

After the reading of the foregoing report, the following resolutions were adopted by the Convention:

"WHEREAS the Committee on Clerical Salaries, appointed at the Session of this Convention in 1916, has reported that the salaries of most of the Clergymen in this Diocese are, because of the extraordinary increase in the prices of the necessities of life, grossly insufficient and that in consequence there is deprivation and suffering and want among these faithful workers in God's service; therefore, be it

"Resolved, that the Convention recommends that each Vestry and Advisory Board of the Diocese, at its next meeting, confer with its Rector and Assistants as to the sufficiency of his salary with a view to an increase thereof according to the Rector's and Assistants' needs and the ability of each congregation to increase the salary; and

"Resolved, that the Register of each Vestry and Advisory Board be requested to report to the Bishop of the Diocese the action taken by his Vestry; and further be it

"Resolved, that one thousand copies of the report on Clerical Salaries be printed and a copy sent to each Vestryman and member of Advisory Boards of the Diocese, and that the report be read by a layman to each congregation in place of the sermon at a Sunday morning service; and be it further

"Resolved, That the Secretary of the Convention send a copy of this Resolution to the Register of each Vestry and Advisory Board in the Diocese as speedily as possible."

SEMINARIES LOSE TWENTY-THREE PER CENT. OF THEIR STUDENTS

If it were proved that two more years of war would leave us only sixty theological students, would the Church at last view with alarm her scarcity of candidates for Holy Orders? Calculations show that in 1919-20 there will be sixty-four men studying in our twelve seminaries. Dividing equally, and granting the General Seminary by courtesy the remainder, nine students will occupy the time of fourteen professors at Chelsea Square, and the other seminaries will have five each to use their fine equipment and endowment.

Juniors are liable to draft. Middlers and Seniors are not, for they were in seminaries when the draft law went into effect. The new draft regulations place most of the Junior in Class I. This multiplies many times the likelihood of their being called to the colors this spring. The chances are that *three-fourths* will be so summoned.

Furthermore, with the draft operating on our postulants in the colleges as they come of age it is hardly likely that more than *one-fourth* of this year's Junior's will enter the Seminaries each fall during war-time.

On these two assumptions hangs all our argument. Lest we be accused of figuring on too high a loss of theological students, let us remind the reader that we are not providing for any loss of middlers and seniors, as the call to various forms of altruistic war service becomes more insistent. Experience has shown it is very hard for a man to stay in a seminary when he seems so much needed in our cantonments or "over there." Overestimate in one case, if there is any, is balanced by underestimate in the other.

Last year's enrollment in the seminaries was 396 (an increase of 45 over the preceding year). This year the seminaries have 305 students, a loss of 23 per cent. As indicated above, the draft will probably take away 63, which is three-quarters of the 85 Juniors. From the remaining total must be subtracted all the Seniors, who number 90, and probably one-half of the 51 special students, or 26. This leaves 117 students to be carried over to next year.

According to our assumptions the fall of 1918 will show only 21 new students entering (or one-fourth of this year's Junior class). *Thus the total enrollment of 1918-19 will be 138.*

The present middle class number 70, and they, with the remaining 25 "specials," leave the seminaries in June, 1919. This leaves only 43 students to be carried over into 1919-20.

Add to this number the 21 new students we have assumed to be the normal number entering in war time, and 64 will be the total enrollment for 1919-20.

We dare not think of the effects of still another year of war, for this is bad enough. Putting the calculations on a percentage, we find that the total number of theological students in 1917-18 is 77 per cent. of the anti-bellum enrollment; in 1918-19 it will be 35 per cent.; and in 1919-20 it will drop to 16 per cent.

Some may say that this is a situation caused by a wholly unusual national and world crisis and, as it will pass, we need not worry. But the Church looks to the seminaries to furnish annually the majority of the men who are ordained. Similar causes will cut down the number of those entering the ministry from other sources than the seminaries.

Hence we face a period when we will stand still in our Church development, if indeed we do not actually go backward. For not only will there be this falling off in ordinations, but several hundred of our ministers are engaged in one form or another of war service, and

their places in the parishes have not been filled.

Furthermore, consider the need of the foreign field. The minimum of ordained men called for by our Board of Missions is eighteen. Many more could be used, but even this minimum is not forthcoming.

We would not have our seminary students fail to take part in the most tragic moments of mankind. Rather are we proud that the 23 per cent. of loss this year is higher than that of any other communion.

Eight Baptist seminaries lost 19 per cent.; 8 Methodist, 18 per cent.; 4 Congregational, 17 per cent.; and 10 Presbyterian, 14 per cent.

But the gap in the line of the Church's leaders can be endured only if we prepare for an immediate advance at the termination of the war. Our seminaries must be filled to overflowing in the first year of peace. How can it be brought about?

The searching out of qualified men for the ministry at home and in foreign lands must become the major task of those in authority—bishops, priests, Sunday School superintendents, teachers, directors of Brotherhoods of St. Andrew, leaders of boy's work, college professors and lay workers in all organizations. Sermons must be preached showing the central place of the Church in the days of world reconstruction, so that fathers and mothers will be as proud to have their sons ordained to be leaders of the Church as they now are to have them commissioned in the service of the nation.

There are four classes to whom the appeal should especially be directed.

1. *Older men*, who can be pried loose from their professions, and with such training as they need sent into the vocation of the ministry. The war has shown that no man is too wedded to his work to be able to leave it if the cause is sufficient. There are always a few such men as "specials" in the seminaries. *They are the only men who can stop the gap in the line of ordinations, and enable the Church to hold her own until reinforcements come from the seminaries two or three years after the end of the war.* Let every minister bring such men to the Bishop for advice and counsel at the time of his annual visitation.

2. *The soldiers*, whose hearts are open to hear the call of the world's spiritual need, just as they have already responded to the call of moral and social need. The Civil War has shown us that we can expect much from this source. Chaplains, Y. M. C. A. secretaries, Red Cross and Brotherhood of St. Andrew workers have a great obligation laid upon them in this matter.

3. *College students*, who are not of draft age. The Government will not call these under-classmen save in case of great necessity. They have been told they are in college preparing for the days of reconstruction. If the opportunity to serve the world through the Church is laid before them, many will heed the call to the sacred ministry. For this our ministers in college towns and the Y. M. C. A. college secretaries are mainly responsible, but the student's own rector is not thereby excused from writing and speaking to "his boy."

4. *High School boys*, who make vocational decisions to a degree that is not fully recognized. The pressure will be almost overwhelming to make the boy choose a business or a mechanical training course, and to go to work as soon as school days are over. Every Church worker that touches the boy of right calibre must urge him to take a cultural course and enter college. The needs of the Church must be clearly laid before him. If he is mature enough he can make an intelligent decision, at least along general lines of Christian service.

If this be applicable to the boy in the distractions of public school life, how much more does it apply to the boy in the Church preparatory school, where conditions are simpler? Principals and masters in such schools have their greatest opportunity now to show that their schools exist to discover and develop the leaders of the Church.

This is not an appeal for quantity alone. Our ministers had better be too few than of poor quality. The evil in the present situation lies in the fact that bishops are forced to accept most of those that apply because they have parishes and missions which *must* be manned. If the Church seriously enters on a movement to find men for her ministry, she can place her standards at the highest notch, and rest assured that she will secure the men who will reach them. What is needed is not a wholesale call for sentimental God-speed to all volunteers, but a careful "hand-picking" of the choicest boys and college students and older men. This is not overlooking the divine element in the call. Human agents are needed to phrase it. The Holy Spirit will consecrate our common sense.

Many optimists will say we are crying "wolf," and that an early ending of the war will remove our cause of fear. *But the situation was startling and dangerous even before the war.*

Statistics previously published by this Board, and by various commissions of the Church, show that we are ordaining each year only enough men to hold our own. Thus our communicants increased

in the quarter century ending in 1913 four times as fast as our clergy. The ratio of communicants to clergy in our Church has increased twice as fast as the average for seven other leading communions. We have nearly twice as many parishes and mission stations as we have clergy to man them. Even granting that many of these are not in position yet to need or support their own rector, the fact remains that the Church cannot advance into the unoccupied field at home or abroad. Nor can she multiply as she ought in our industrial centers, or do strategic work in rural communities.

FROM CHAPLAIN "A"

"Just think, it has been seven months today since I set up my bunk with the engineers, and five months since I came to France. My experiences have been varied and interesting, especially during the past few weeks which have been spent in visiting the scattered portions of my regiment.

"I travel in a Dodge car, accompanied by my soldier assistant. The car was purchased out of the Chaplain's Fund, but is now Government property and wears the olive drab of all U. S. cars in France. It has its distinctive insignia, however,—the Church flag with a white cross on a blue field—painted by our regimental artist.

"My assistant is a graduate of the U. of P. and serves as chauffeur when we travel, and as private secretary when we are at station. Incidentally, he is a very congenial companion.

"Last Sunday we visited troops in ——. Unfortunately, the men had to work all day. In the morning I attended high mass in a dim and lofty thirteenth century cathedral. In the evening I administered the Lord's Supper in the engineers' mess hall. How different the setting and yet inwardly the same great Sacramental Mystery.

"The deepest satisfaction I have as Chaplain is to give the Bread of Heaven to a row of kneeling soldiers. The invitation is always extended to all Christian men.

"Barriers seem to melt away and we find ourselves for the moment in the very heart of Holy Religion. But do not imagine too ideal a picture. Comparatively few men really value the Christian Sacrament. Our Roman Catholics attend mass in their Churches which are everywhere accessible. They are much more religious than the Frenchman with whom they are associated in their work. In fact, the Churches are quite deserted by the men in France. A striking exception to this

seems to be the poilus. I often see large numbers of them either at services or at private devotions.

"On our way we have visited American Base Hospitals and a number of French Hospitals. The sick and the wounded are being well cared for. The inmates we find always bright and hopeful."

FORWARD STEPS IN THE CHAPLAINCY SERVICE

In connection with General Pershing's call for a tripling of the present provision for Chaplains there should be noted several interesting developments in the Chaplaincy situation. In the first place a Chaplains' School has been opened at Fortress Monroe, and all appointees to Chaplaincies will be sent there for a term of some weeks to be instructed in military regulation, hygiene, etc., and their specific duties. The head of this school is one of the senior Chaplains of the Army.

In all the New Army cantonments committees of three officers have been officially appointed who will inspect and pass upon all applicants for chaplaincies sent to the respective cantonments. This new step gives the military a right of choice over their religious officers, and also will tend to greater unification and organization of the Chaplains in making the choice a divisional affair.

Also in some cantonments, as at Camp Meade, the Chaplains have voluntarily organized and hold regular meetings. Upon Dr. Washburn's visit he was cordially admitted to one of these meetings. This will help work out the difficulty which the Chaplains have experienced in their very isolated regimental life. They will now come in closer association with their brother Chaplains, which must greatly enhance their own comfort as well as their usefulness.

These healthy movements are no doubt greatly due to the emphatic part which the Christian Churches are taking in promoting religious life in the army.

The Rev. Allen Evans, Jr., has temporarily been assigned by the War Commission to duty as Volunteer Chaplain at Camp Meade. Mr. Evans has been recommended for a Chaplaincy in the United States Army and pending his appointment thereto will continue in association with the Rev. S. Taggart Steele and others in work at this cantonment.

In Memoriam

For all the saints, who from their labors rest,
 Who Thee by faith before the world confessed,
 Thy Name, O Jesu, be forever blest.
 Alleluia.

Rev. George Anthony Baker, M. D.

Dr. Baker, who died at his residence in Philadelphia on the 19th of February, had made his mark not only as a devoted priest, but also as a physician, translator and author. He was educated for the Presbyterian ministry and served that communion for several years in important charges in this State and the Middle West. Entering our ministry he served as Curate in several parishes in and about Philadelphia and later became rector of St. James', Perkiomen, in 1882. After five years here he decided to study medicine and after a course at the Jefferson Hospital he received his diploma and soon became the chief physician of the dispensary with which his reputation is most largely connected. Since 1897 he has published a number of books. He is survived by a widow, a son and a daughter.

Rev. William F. C. Morsell

The Church and diocese have lost another of its priests in the death of the Rev. William Fitzhugh C. Morsell, who entered into rest on the 13th of February. His last charge was as rector of the Church of the Holy Comforter, Philadelphia, which he served with singular fidelity for six years through a period of great discouragement and trial. Those best acquainted with his work there speak of him as "having done things which have left a lasting impression for good upon the parish." Resigning the active ministry in 1902, he has since lived in retirement, though he has been able to do occasional missionary work which has proved most acceptable. The interment was from All Saints', Torresdale, on Saturday, February 16th.

William L. Savage

On the 8th of March death claimed William Lyttleton Savage, for many years prominent as a lawyer and in the higher social circles of Philadelphia. Mr. Savage, who was in his 77th year, had been an invalid for about five years. The scion of an old and distinguished family, Mr. Savage was educated at Williams College and at the Law School of the University of Pennsylvania. Admitted to the bar in '85, he practiced extensively and for many years was Associate Editor of "Weekly Notes of Cases," an important legal periodical.

He was an accomplished linguist and a great traveler for many years, spending several months of each year abroad. He was for many years actively identified with St. Mark's Church. He is survived by his widow and three brothers and a sister.

Eleanor R. Simes

The widow of the late rector of Gloria Dei Church, Philadelphia, entered into rest on Thursday evening, February 21st, after a year of illness. In 1868 she came as a young bride to the rectory of Old Swedes which for forty-eight years continued to be her home and though, since the present incumbency, she had made her home elsewhere, it was to the parlors of that rectory her mortal remains were brought for the last offices and from the church of her life's devotion that her funeral was conducted on the afternoon of February 26th. Hers was a singularly devoted life of conjugal affection, fidelity and service. For nearly forty years she conducted an adult Bible Class which for long was a power in the whole Southwark district. The crowded church at her funeral and the evident feeling of all present manifested the remarkable spiritual leadership which she, for more than a generation had exercised. It is the intention of the parish to mark in some suitable way what in December of this year would have meant the completion of fifty years of continuous service by Mr. and Mrs. Simes.

Resolutions of Vestry of Gloria Dei (Old Swedes') Church, Philadelphia

Whereas, in the Providence of God's mercy the presence of Mrs. Eleanor R. Simes, widow of our late beloved Rector, the Rev. Snyder B. Simes, has been withdrawn from amongst us, and we of the Vestry of Gloria Dei (Old Swedes') Church, Philadelphia, with all of the congregation greatly mourn for her as a wise leader and inspiring influence in both spiritual and practical affairs during the period of our Church's greatest prosperity, therefore

Be it Resolved, That in regularly quarterly session of the Vestry on the evening of March 4th, 1918. We record our sincere appreciation of the splendid qualities of Mrs. Simes' character, shown both at home, as the faithful helpmate of our late Rector; and in the Church, as the leader of many groups in all good works, particularly in the Sunday School, and in the "Men's Bible Study," an organization which became a power for good among men of many kinds and creeds, making the name of Gloria Dei justly famous as the center of a broad and wholesome Christian in-

fluence. "By their fruits ye shall know them," and countless families, now scattered in many places, are living witnesses to the seeds of the Gospel truth and Christian principle inculcated by the life and teaching of Mrs. Simes;

And be it Further Resolved, That, the Vestry record their due recognition of the extent and practical wisdom of Mrs. Simes' encouragement to the late Rector and his vestries, in all the business affairs of the Parish. The welfare of Old Swedes' was ever her chief interest, and she gave to it of her means as generously as of her strength and mental gifts. Faithful in her attendance at the Church and in her interest in all its work up to the very end, she finally gave supreme evidence of her faith in the Church and its future by making provision of the utmost generosity in the disposition of her estate. "Be thou faithful unto death and I will give thee a crown of life," is the promise into the fulfilment of which she has entered, having committed her "soul unto the Lord in well-doing as unto a faithful creator;"

And be it Further Resolved, That, the Vestry extend their deep sympathy to the surviving members of her family, and that the secretary be instructed to spread these resolutions upon the minutes and to send copies to Mrs. Simes' sisters and brother, and to the Diocesan and general Church papers.

For the Vestry,
 (REV.) PERCY R. STOCKMAN,
 FRANK MACFARLAND,
 THOMAS W. SPARKS,

GIRLS' FRIENDLY SOCIETY

At the Quiet Hour held in St. John's—Northern Liberties, February 20th, the Rev. Charles Townsend, Rector of the Church of the Good Shepherd, Rosemont, conducted a very helpful practical Meditation on Prayer, with special reference to the Society in the thought of the wonderful help of prayer in giving of time and sympathy and strength in working for others, and the great "oneness" in the daily use by every Member of the G. F. S. prayer.

Those who attended feel the privilege of having the Service in this Church of St. John, one of the very oldest in the Diocese.

A War Committee has been appointed, consisting of representatives from the different districts into which the Society in this Diocese is divided, working with the Pennsylvania State Committee of the National League for Woman's Service. At present great effort is being made to sell the War Savings and Thrift Stamps, many of the Branches having been formed into special "Societies" for this purpose. All the Branches are engaged in some work for the Red Cross or Emergency Aid.

THE OPENING OF ST. GEORGE'S CLUB AT CAMP DIX

The Joint Committee on the Church's Work at Camp Dix held its regular monthly meeting on February 26th at St. George's Church and Club, Wrightstown. There were present Bishops Lines, Matthews, Garland and ten clerical and lay representatives from the Dioceses of New Jersey, Newark, Western New York and Pennsylvania. The Pennsylvania delegates present were the Rev. Messrs. Washburn and Montgomery, and Messrs. Reed Morgan and W. Ellis Scull. Considerable business was transacted, and a vote of hearty appreciation was tendered to the Rev. Karl M. Block for his arduous and successful labors. The Diocese of Western New York announced that it would be able to contribute \$9000 to the work, and it appears that the contributing Dioceses will probably not be called upon for further contributions for this year. The clubhouse will be in large part self-supporting.

The visitors had their first opportunity of inspecting the recently finished club house. This was opened with appropriate ceremonies on February 13th, with Bishop Matthews and representatives of the army and the Y. M. C. A. as the speakers. The Church and the Chaplain's House have been open and in use since October. The club house makes the fourth building, while the fifth unit, the Administration House of the (interdenominational) War-Time Commission will soon be finished. With this in operation the churches represented by that Commission will cooperate with us in the club and share in the use of the church. The Rev. Dr. Wilcox, a Presbyterian Minister, is already in residence in the club, supervising the construction of the new building and has made himself a most congenial colleague. He is full of enthusiasm for the whole enterprise.

The visitors were more than pleased with the new club house and its appointments and also with the story of its immediate success. Although they were well acquainted with the plans, they still needed to see to believe.

The club house is a spacious two-story frame structure. The chief room on the first floor is the Lounge, a large but cosy and comfortably furnished room, with a roaring fireplace. Next to it is a restaurant room with tables where meals can be served.

Going off from the central hall is a splendid basketball hall two stories high, said to be one of the most perfect of its kind, with a narrow gallery on either side of its length hold-

ing 200 spectators. There is a stage at the far end, which is cut off by folding doors, and when these are folded back, the hall becomes an admirable theatre, with a deep stage.

The second story is divided into two parts, reached by different staircases. The one goes up to two reading and game rooms and the three bedrooms of the men of the staff. The other section is assigned to the women visitors. This contains a large room which will be used by the group of three lady hostesses who are expected to take turns week by week in helping entertain the men. Then there are twelve cubicles with beds and simple furnishings designed for women visitors, especially for those who wish to visit their men in the camp. Here the matron has her quarters. This provision for women is one of the greatest desiderata in the neighborhood of the camp. The Hostess House at the Camp is too small to entertain the number of visitors overnight (not more than two guests can be accommodated, we understand), and it is promised that this feature will be overtaken by the stream of applicants. In fact Mr. Block has had to make a rule that none shall stay more than 48 hours, so as to give hospitality to as many guests as possible. A charge of one dollar a day is made, and this will bring in a considerable income to the club.

We were especially pleased with the members of the staff whom Mr. Block has gathered about himself. Including Mr. Block these number four, the others being the Rev. Edgar L. Cook and Mr. Chas. T. Wright, and Mr. Edmund L. Coyte representing the St. Andrew's Brotherhood. Also a number of the New Jersey clergymen are volunteering for a day or two in the week, the Rev. Messrs. Cooke, Twing, Myers, Ashley, Brestell, Behringer and Warder. Also one of the most important members of the staff is the Matron, Mrs. Craven, well-known in Philadelphia as a worker for women's welfare and a member of St. Luke's and the Epiphany. She has volunteered her services and is a most fortunate addition to the staff.

It is hoped that the Philadelphia clergy will also volunteer for service at the club. In making arrangements for the hostesses the months have been divided among the Dioceses, and April is the first assignment to our Diocese. Mrs. John Markoe and Miss Sinkler accompanied the party of Philadelphia visitors and they will report to the women at home concerning the opportunities of service at Camp Dix.

In the two weeks the club has been open, it has achieved an immediate success. It was thought that extensive advertising would be necessary to make it known, but the place has been at once found out by the soldiers, and it has had crowded evenings, on one evening 300 men being present. It has been very cordially recognized as a most helpful adjunct by the Y. M. C. A., which will make use of its accommodations for special meetings and athletic events.

The work is designed first of all for the enlisted men, but after the hours when the men are free to visit it, it can be used freely by the officers, and it is planned when necessary to give special evenings to the officers. The latter will also appreciate the opportunity of having a place where they can accommodate their visiting women friends.

This climax to a construction operation which has continued since last July filled the visitors with gratification and enthusiasm, and they hope that all Philadelphia visitors to Camp Dix will take opportunity to visit this "Church plant." The reader may be reminded that it lies at Pointsville, on the road between Wrightstown and Browns-Mills-in-the-Woods. The place has already been affectionately dubbed by the men the "Block House."

THE NAVY AND MARINE RECREATION CENTER AT THE PHILADELPHIA NAVY YARD

By H. DeHaven Fox.

At the entrance of the United States into the present war last April, and with the authorized increase of our navy, Chaplain Dickins, stationed at the Philadelphia Navy Yard, foresaw the necessity of providing recreation for the thousands of young men who would enlist in the navy, so with this thought in mind, he went to Bishop Rhinelander and Bishop Garland and asked them to assist him in placing a large recreation tent at a point in the Yard where the men could find a means of pleasure and enjoyment during their off hours.

Before the summer had barely started, Chaplain Dickins with the help of these men and others from in and around Philadelphia, had established three (3) units. These included two (2) large tents and a temporary building which was loaned to him by the Government. In each of these units there was established a canteen, reading and writing facilities, a small library and periodicals; while entertainment of various kinds was provided for the boys every even-

ing. These units were directly under the supervision of Chaplain Dickins, and he was assisted in this work by numerous aides representing the different denominations and various war organizations scattered throughout the city. These units immediately became a great success and soon after their establishment, Chaplain Dickins realized that it would be impossible to continue this work during the cold winter months, unless he had a permanent building for recreational purposes. With this thought in mind, Bishop Garland set out to form a committee, representing the various denominations of the city, and each denomination pledged itself to contribute toward the erection of two buildings for the continuance of this work. The Episcopal Church was one of several bodies contributing \$1,000.00 to this cause.

With the money appropriated by these various church organizations, and with the aide of his numerous friends, Chaplain Dickins was enabled to make plans for the construction of his two buildings in which he could carry on this work during the winter, and the remaining months of the war.

An architect and builder, Mr. Walter S. Bauer, offered his services to the Chaplain and consented to take charge of their construction, and as the summer months were passing, these buildings were becoming a reality.

The official name of this unit is the Navy and Marine Corps Recreation Centre, and is located at the corner of 3rd street, East and Rowan avenues. The buildings are 50 feet wide and 140 feet long and are painted a dark green color with white trimmings to conform with the regulations of the Government. They have been constructed of the best timber available; in fact, no expense has been spared to make these buildings of the strongest possible construction, and the roofing is of the best asbestos made. In this way we hope that this unit will be a permanent one and not merely a war emergency work.

As you enter the first building, to the left is the library containing approximately 4,000 volumes, which books have been donated through the generosity of many Philadelphians. To the right of the main entrance is a bank, where it is hoped to be established a place where men can deposit their money and draw it out in its entirety or in part as they see fit; also for men to open savings accounts and receive interest on their money as long as it is deposited there. Next to the bank is a small office, where the Chaplain's religious and financial sec-

retaries have their desks. The main hall, known as the "Auditorium" will accommodate approximately 1200 men. Around the sides of the building there are writing desks and benches where the men may obtain paper and envelopes to write home to their families without cost to them. There are also provided chairs and benches upon which the men may sit during the entertainments; besides this tables have been placed in the building for various kinds of games which are at the disposal of the men.

In the rear of the "Auditorium" is a large stage, 20x40 feet, where entertainments are provided regularly for the men.

In the back of the stage, cut off entirely from the rest of the building except by two doorways, is a small Chapel, named St. Paul's Chapel. This Chapel is the only one of its kind in any Navy Yard, except at Mare Island, California. It is finished in green with chairs, Altar trimmings to match. The ceiling is entirely covered with compo-board and the indirect lighting system is used. The Altar was made in New York and is of a beautiful design. The Altar linen, Communion vessels, vases, candelabra and crucifix together with the windows, all of a beautiful design, have been given through the kindness of the parishoners of St. Mark's Church, Philadelphia. In this Chapel, every Sunday morning, there is an Episcopal Communion Service and at 9 o'clock a Lutheran service is held. The Chapel is open all day for the men to use for private prayers.

In the rear of the Chapel will be placed very shortly, Baptismal Font, and a bell has been given to the Chaplain to be placed over the main entrance of the Chapel off Third street.

Every evening in the "Auditorium" there is provided, some sort of entertainment for the men. At these affairs, we have anywhere in the neighborhood of from 700 to 1200 men in attendance regularly. On Monday evenings, we have a social; Tuesday evenings, moving pictures; Wednesday evenings, various forms of vaudeville, short plays and other amusements; Thursday evenings a smoker with entertainment; Friday evenings, boxing and wrestling matches and Saturday basket-ball games. During the afternoon there are many men playing basket-ball on the floor and thus obtain healthy exercise.

On Sunday, there is held a popular service in the "Auditorium" at 10.30, where there is generally an attendance of about 75 men.

At the start, on Sunday evenings, we had expected to have a large pop-

ular service, with a well-known speaker to address the boys, but we soon discovered that this was not a drawing card and it was a question of whether or not we should discontinue these services, but it was finally decided to continue them along a different line, and they now, have become very popular and we usually have a crowded hall. At the opening of the service, the boys sing old popular hymns, and after that, one of the assistant Chaplains or religious aides addresses the boys for a few moments on some religious theme, and this is followed by a well-known moving picture, sometimes along religious lines. At the end of the service there is a short prayer.

There is a gallery in the "Auditorium" where we have tried to hold our educational classes for the men, but we have had to go elsewhere with these classes on account of the noise of the numerous basket-ball games being played on the main floor. The men could not study under these conditions; and therefore, it behooves us to find another place where the men can find quiet environments in order to improve their standing in the navy, but unfortunately, there is no such place, and it is now the Chaplain's ambition to try to raise money for a third building, which will be for reading and educational purposes entirely.

In the second building which is known as the "Casino" we have established a large canteen, where men can buy candies, crackers, tobacco, cigarettes and ice cream in the summer time.

There has been placed in this building, four bowling alleys, eight pool tables, and three skee-ball alleys, together with lavatory accommodations. Here the men may find plenty of amusement at small expense to them, and again meet their fellow men in competitive games. This building has just been opened and we feel sure it will prove most successful.

In the "Auditorium" there is absolutely no charge for any of the entertainments whatsoever, but in the "Casino" it is necessary to charge a nominal sum for the games, in order that our equipment may be kept in good condition.

The heating, lighting and plumbing appliances for the two buildings have been supplied and installed by the Government, besides their supplying and doing the painting. This has naturally assisted us materially from the financial standpoint. The two buildings complete with their equipment have cost \$20,000.00, all of which has been contributed by the good Philadelphians, and the Chaplain cannot speak too highly in their behalf and

express his very grateful appreciation for what these good people have done.

As to the actual running expenses of the buildings, these will not be very great, as the Government has consented to detail a number of enlisted men to keep the buildings clean and the games running. The Government also heats, lights and supplies water for them. In this way our actual expenses will be kept down to the repairs, insurance and other such items, and the salaries of the aides.

At the present time the Chaplain has arranged to have every window in the building screened, so that when summer comes with its numerous insects, we will be able to carry on our work along the same lines as we have during the winter.

The staff consists of the following men: Assistant Director, Rev. A. H. Haughey, (Baptist); Religious Aides, Revs. A. C. Carty (Lutheran), J. N. Kugler (Reformed), John M. Gilbert (Episcopal - Volunteer); Executive Aide, Holstein De H. Fox; Educational Aide, Rev. A. W. Henzell, Ph. D.; Athletic Aide, F. C. McCracken; and J. L. Mason, of Philadelphia Board of Recreation. The Diocesan War Commission provides the salaries of Messrs. Fox and Henzell, and the representatives of the other bodies are provided for by their churches.

The staff is doing a good thing in its educational work. Dr. Henzell devotes himself to this and gives classes in Arithmetic, Algebra, Geometry, Practical Mathematics, Trigonometry, French, and Explosives, and Mr. Haughey has classes in English, History and Geography.

The work that Chaplain Dickins has established at the Philadelphia Navy Yard since the war started has been most successful, and we owe to the many friends in Philadelphia our sincere thanks and appreciation, and it is the aim of the Chaplain's staff to carry on the work in as satisfactory a way as possible and we only wish that it were permissible to ask many of our benefactors down to see the buildings and the work that they have made possible.

The succinct and illuminating report made by Dr. Washburn to our War Commission, detailing the results of his month's work as "Camp Pastor" at Camp Meade, has been put into print by the Commission and copies for parochial distribution may be obtained on application to Mr. E. L. Miller, Church House. This Bulletin should be in the hands of all our people.

A FEW REASONS FOR SUBSCRIBING TO THE WAR FUND

This is a great Age, the great age for pleading causes. Never has there been a time when the demands upon the people for real sacrifice have been so numerous and never has there been a time when the people at large have responded so generously. Every appeal has been met, and in many cases, an oversubscription has resulted. A wonderful tribute to the generosity to the American public!

Now, when everything else has been provided for, the Church, with her usual modesty, comes forward and asks for what seems by comparison with other demands, the paltry sum of \$500,000, to carry on her work among her sons at the various cantonments in this country, as well as on the fighting line "over there."

The spiritual side of the war cannot be emphasized too strongly, for we are wrestling, not only against Flesh and Blood, but against Principalities, the powers of darkness and spiritual wickedness in high (and low) places. We must put on the whole armor of God to win this conflict. This cannot be done properly without the presence of the Church in every phase of the fight, with her ministrations and her sacraments. Her clergymen are ready and only too anxious to go out and share the hardships, and if need be, the fate of our soldiers, be they fighting on sea, land, or in the air; if those of us who remain at home will provide them with the necessary equipment.

There is a great work to be done at the various Training Camps throughout the country, where our boys are preparing for the great contest "over there," and most especially are we needed for Pastoral work at the Base Hospitals, where, up to the present time, little if anything, of a spiritual nature has been done for those poor fellows, lying sick of one disease or another, so many miles away from home and family.

If it is right and proper for the church to pray for her sons when they are absent, it is equally right and proper that she should pray with them in the hospitals and on the field of battle. If her children need their Mother Church in time of peace, how much more do they need Her when they are facing death in the trenches.

If the church with her ministrations and her sacraments, has a place in the life and character of those of us who remain behind, how is it possible for us to profit by these blessings, if we neglect to do everything in our power to give to our boys, who are risking their lives for us, the same privilege we enjoy.

This work must be carried on at all hazards, and it is with deep regret, that we have to report that the Diocese of Pennsylvania has not yet raised the quota which was assigned to her, but we feel confident that it is only necessary for the matter to be placed in proper light before our good people and the money will be forthcoming. As yet, only one-half of the \$150,000 expected of this diocese has been contributed. Meanwhile, New York has raised \$280,000. Contributions should be sent to Mr. Arthur V. Morton, 517 Chestnut street.

HOW WOMEN CAN HELP IN THE CAMPS

A large gathering of Church women assembled at Mrs. Markoe's house on the afternoon of March 8, to listen to the cause of the War Commission. Dr. Mockridge presided, and there were talks by Dr. Washburn, Major Washburn, Major Burton Chance (late of Camp Jackson), Captain Goodwill, of Camp Dix, and Mrs. Craven, House-mother at St. George's Club, Camp Dix. The special object of the meeting was to interest the ladies of the Diocese in acting as hostesses at St. George's Club. Every third month, April, July, etc., has been assigned to this Diocese, and it is hoped to have three women in each week acting as hostesses in the Club. A great deal of interest was aroused in this plan of directly helping the soldiers and a large number of women "signed up" for the service. A statement was also made of the need of furnishing the Church House at Odenton. Pennsylvania has been asked to contribute \$1000 towards this object, Maryland doing the same, and it is hoped that the needs of this cause may appeal especially to the women of this Diocese. It may be noted that the study of the Church's War Work has been specially taken up by the Woman's Auxiliary with the object of interesting the women and discovering the ways in which they may help.

FROM CHAPLAIN "B"

Somewhere in France,
January 27, 1918.

The holiday season has come and gone, so far as you are concerned, but the eccentricities of mail service, which has to do with the location of constantly moving people over so large a territory as France, leads us to announce that Christmas, is a continuing feast for us. The cards, and letters, and packages from our home folk keep on coming by every mail. I think that Uncle Sam is so proud of the devotion of our home people that he wants to keep our mail bags moving here and there, over French railways, just to show how many loyal

Americans there are at home, and how much they long to cheer their own folk who are nearer the zone of conflict.

It is always a mean thing to say: "I know a big secret, but I do not dare tell anybody." Some people even begin to question whether the secretive person really knows anything at all.

But oh, what an exciting letter I could write you, if there were no rules! Would it be about air-craft? I never saw so many in my life; and the buzzing always causes one to look up at those graceful sentries of the upper air that ride on the wings of the wind and see big things because they keep so far aloft. "Fritz" is always flying, too, but "Fritz" is not the only flier, please believe me. Will the wonderful spectacle of a world-battle in the air ever come to pass? Perhaps; and when it does, I want to see it,—*from a cyclone cellar.*

You will probably have heard in some way, that I have been ill and in hospital. My bronchial tubes are clearing up and I am on "full duty" once again. We have the best of doctors and our sick have the best of care.

Next week (this is Saturday night) I am going out on a tour that covers the places where big guns are always booming; but you know that bald heads always want seats "near the front."

It is well to be light-hearted; indeed a joke in trial is a friend in need. We all try to put up a big bluff of happiness, so that no other soul may be depressed by our truer and deeper feelings. But we are all sure of ultimate victory for our Country and civilization, no matter what may happen to us as individuals.

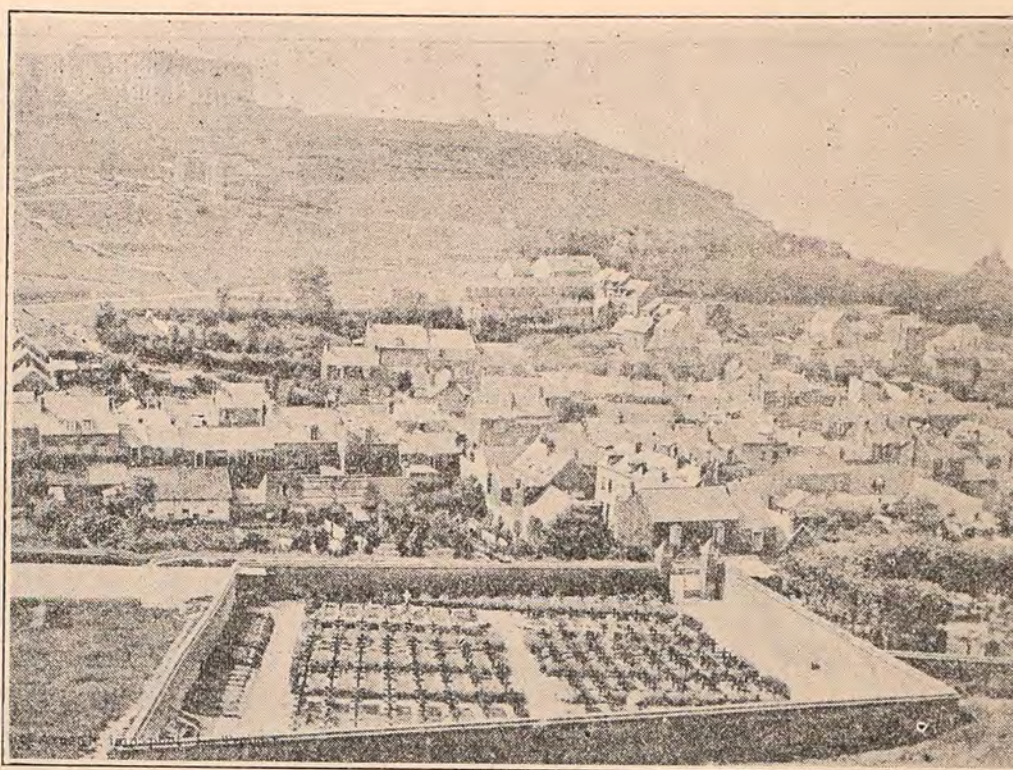
I fully expect to preach once more at St. Matthew's, in celebration of peace with victory, but whether I may have that joy or not, I want my friends to remember that I am their servant and representative on the world's battle-front, and that, whether I live or die, I am

Their faithful friend.

PATRIOTISM AT SWARTHMORE

Although Swarthmore is a community of not more than 2000 people it furnishes a complete company in the National Guard. Perhaps this is one reason why the members of Trinity Mission there have contributed so generously to the War Commission Fund. The Mission was systematically canvassed, and more than \$200 has been given or pledged, with the likelihood of this amount being considerably increased.

The Rev. Clarence E. Ball is temporarily acting as Locum Tenens at Zion Church, Philadelphia, pending the call of a new rector.



WOODEN CROSSES

"Go live the wide world over—but when you come to die,

A quiet English churchyard is the only place to lie!"

I held it half a lifetime, until through war's mischance

I saw the wooden crosses that fret the fields of France.

A thrush sings in an oak-tree, and from the old square tower

A chime as sweet and mellow salutes the idle hour:

Stone crosses take no notice—but the little wooden ones

Are thrilling every minute to the music of the guns!

Upstanding at attention they face the cannonade,

In apple-pie alignment like Guardsmen on parade:

But Tombstones are Civilians who loll or sprawl or sway

At every crazy angle and stage of slow decay.

For them the Broken Column—in its plat of unkept grass;

The tawdry tinsel garland safeguarded under glass;

And the Squire's emblazoned virtues, that would overweight a Saint,

On the vault empaled in iron—scaling red for want of paint!

The men who die for England don't need it rubbing in;

An automatic stamper and a narrow strip of tin

Record their date and regiment, their number and their name—

And the Squire who dies for England is treated just the same.

So stand the still battalions: alert, austere, serene;

Each with his just allowance of brown earth shot with green;

None better than his neighbor in pomp or circumstance—

All beads upon the rosary that turned the fate of France!

Who says their war is over? While others carry on,

The little wooden crosses spell but the dead and gone?

Not while they deck a sky-line, not while they crown a view,

Or a living soldier sees them and sets his teeth anew!

The tenants of the churchyard where the singing thrushes build

Were not, perhaps, all paragons of promise well fulfilled:

Some failed—through love, or liquor—while the parish looked askance;

But—you cannot die a Failure if you win a Cross in France!

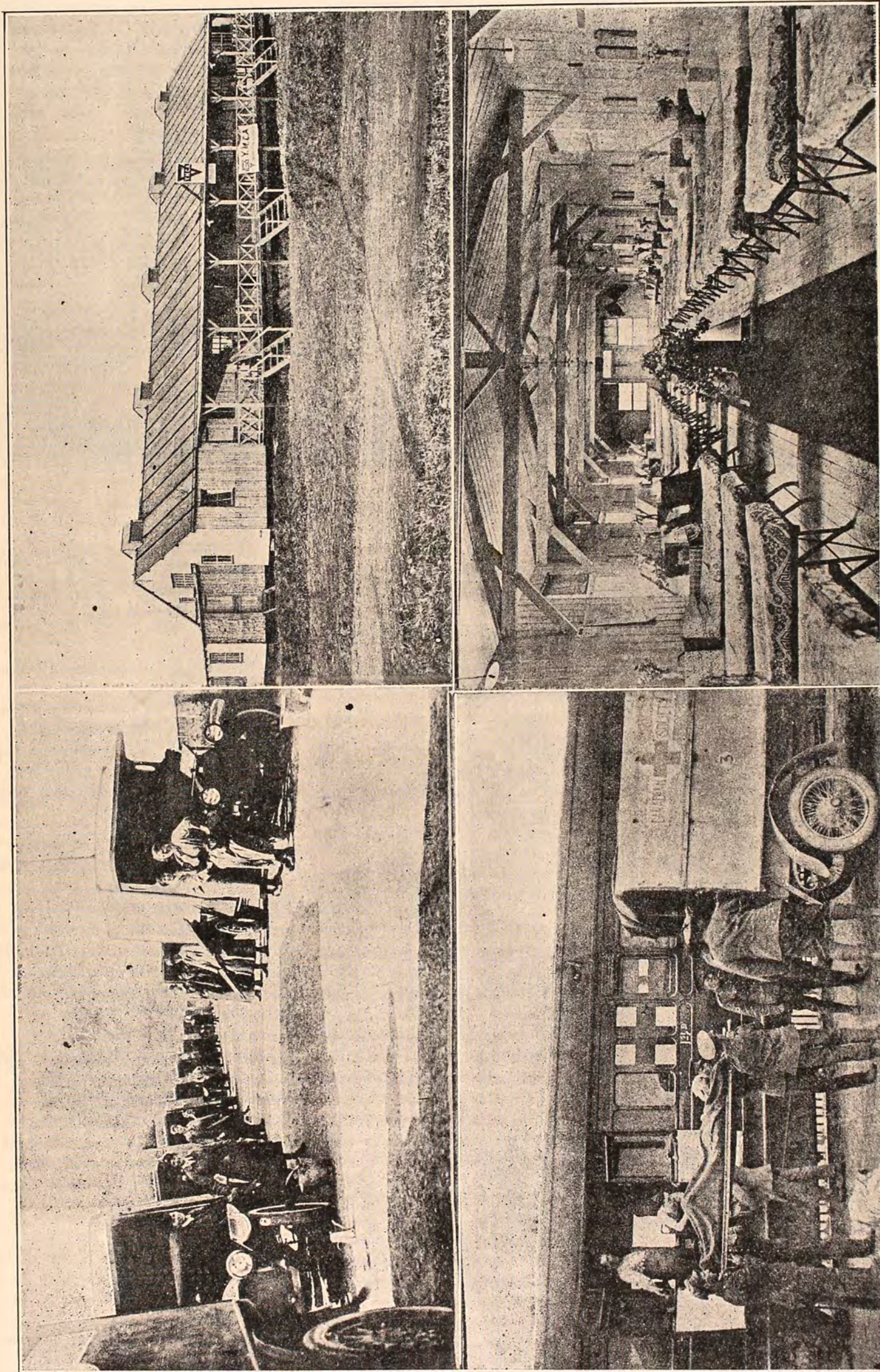
The brightest gems of Valor in the Army's diadem

Are the V. C. and the D. S. O., M. C. and D. C. M.

But those who live to wear them will tell you they are dross

Beside the Final Honor of a simple Wooden Cross.

E. W. HORNING, in the London Times.



SCENES AT A BASE HOSPITAL IN FRANCE

Upper Left—Ambulance and their "Chauffeurs" waiting for Train from Field Hospital

Lower Left—Transferring Wounded to Ambulances to be taken to Base Hospital

Upper Right—The Y. M. C. A. "Hut"

Lower Right—Ward ready to receive them

MR. GOODFELLOW'S ANNIVERSARY

In point of continuous service in one parish, the Rev. John A. Goodfellow—since 1872 the rector of the Church of the Good Shepherd, East Cumberland street, Philadelphia—heads the list. On Sunday, March 3rd, he completed his forty-fifth year as rector. The day was fittingly observed in the parish, old friends from a distance joining with the present parishioners to form an unusually large congregation. The excellent choir under the painstaking care of Mr. F. H. Longshore rendered a very fine musical program. Additional interest was lent to the occasion by the presence of a classmate and long-time friend, the Rev. Robert L. Stevens, who acted as Celebrant. A graduate of the Philadelphia Divinity School of the Class of '70, Mr. Goodfellow immediately upon his ordination to the Diaconate was placed in charge of St. John's Church, Camden, N. J. During his two years there he built the new church and greatly strengthened the parish. He began his present work in Kensington on the first Sunday in March, 1872, in a hall at Frankford avenue and Adams street. The congregation numbered twenty-three communicants, and they had only \$300 saved for a church edifice. In three months the hall was vacated, a lot was taken up on ground rent for \$7000 and a frame chapel erected.

The ground rent being liquidated after \$13,000 had been paid for principal and interest, in 1889 the beautiful stone church was erected, and in 1913 the frame chapel was demolished to make room for the commodious 17-room stone parish house, part of which has been used by the Board of Registration of the 31st Ward for the Selective Draft. Seven years ago an adjoining property was purchased for \$5000 by the late Isaac Schlichter, a vestryman for many years, and presented to the church as a parish house annex in which Mr. Frank H. Longshore, the organist of the parish for thirty years, resides. Twenty years ago a ten-room rectory was purchased for \$5000. The entire property is valued at more than \$100,000, and is free from debt. During Mr. Goodfellow's incumbency, he has had over 2400 baptisms, 1200 confirmees, 850 marriages and over 1800 burials. He has been the general secretary of the Free and Open Church Association for thirty-two years, and for four years was the Dean of the North Philadelphia Convocation.

OLD SWEDES' NOTES

The Simes' bequest to Gloria Dei (Old Swedes') Church, was incorrectly reported in the Philadelphia papers recently. Mrs. Eleanor R. Simes, widow of the late Rector, the Rev. Snyder B.

Simes, died on February 21st, and was buried in the Church-yard on Tuesday, the 26th. By the will of Mrs. Simes a trust fund is provided to subscribe to the Spirit of Missions and the Alaska Churchman for the Sunday School teachers and members of the Vestry of Old Swedes'. A second trust fund of \$12,000 is established as a yearly revenue for the Missionary apportionment of the Parish. Except for two bequests of \$5000 each, and one personal trust fund to be used during life, the entire residuary estate is left in trust for the benefit of the Church, Sunday School and grounds. It is expected that the principal of this fund will eventually exceed \$60,000.

The congregation of Gloria Dei feel that the Church in its present condition of stability is itself a monument to Mr and Mrs. Simes, who went to it as bride and groom just fifty years ago, and both in life and at death gave themselves and their all to its upbuilding.

The Sunday School and congregation of Gloria Dei are planning to observe this year as the golden anniversary of Mr. and Mrs. Simes' association with the parish, and to establish in their honored memory some permanent memorial on the Mission field.

At the December meeting of the Vestry of Gloria Dei Church (Old Swedes) it was announced that a visitor to the Church who had attended the special service at the Consecration of the Memorials on November 18th, having been impressed with the Church and the importance of preserving it for all time, had sent a check for one thousand dollars, to be added to the General Endowment Fund.

In memory of the late Captain Lodge Colton, an honored member of the Vestry from 1895-1913, his widow, Mrs. Marian Colton, has endowed a sitting in pew No. 11, which Captain Colton had regularly occupied. The brass marker will be in place by February 14th, Captain Colton's birthday.

Mrs. Annie Agnew has notified the Vestry Committee on Memorials of the intention of herself and son, Mr. Smyser Agnew, to endow a sitting in memory of her husband, the late Mr. Harry S. Agnew.

THE UNITED OFFERING

The Fourteenth Annual Service of the Woman's Auxiliary, with the presentation of the United Offering, will be held on St. Mark's Day, Thursday, April 25th, at 10.30 A. M., in the Memorial Church of St. Paul, Fifteenth and Porter streets.

We are constantly reminding the women of the diocese that this is our annual service of Thanksgiving, and

that it is not "just for the parish treasurers of the United Offering," or, the active members of the Auxiliary, but is the privilege of all who can possibly attend; and we have found that usually to go to this service once is to go again! Will the clergy please remember that they are always most welcome.

This month we stand midway in the triennium of 1916-1919. Of at least 35,000 women communicants in the Diocese of Pennsylvania, only 6000 had a share in the offering presented at St. Louis. It seems a far reach to "the Ideal," but, some day there will come the vision of the opportunities and possibilities of our United Thank Offering,—what it may mean in the individual life, and that it is the most wonderful channel we have for fellowship in missionary praying and giving and thanksgiving. The Indian women seem to have discovered this—even if all unconsciously—for every baptized woman in South Dakota is a contributor to the United Offering! Here in our own diocese we have one realization of the ideal—at St. James', Prospect Park, where every woman communicant—senior and junior, (about 50) has a share in the offering. There will be other parishes on the Honor Roll before we come to Detroit in 1919!

MARY C. S. NORTH,
Diocesan Treasurer (U. O.)

AN INVITATION FROM THE CHURCH TRAINING AND DEACONESS HOUSE

So many ways of usefulness are now open to women that it is hard to choose where our energies will be most helpful, but one vocation stands out clearly, that of the trained Church worker. In this Diocese the Church Training and Deaconess House offers many advantages in learning methods of work and to the young women especially the Managers and Associates extend a cordial invitation to a Tea to be held at 708 Spruce street, on April 15, at 4.30 o'clock, to see the House. It is a diocesan school and we hope that women from all the parishes will visit us on Monday, April 15, and co-operate to make it a centre of helpfulness.

ANNUAL MISSIONARY SERVICE

The Sixth Annual Missionary Service of the Germantown and Chestnut Hill branches of the Woman's Auxiliary will be held in Christ Church, Germantown, Wednesday, April 17th, at 8 P. M. The address will be by Archdeacon James S. Russell, D. D., principal of St. Paul's Industrial School, Lawrenceville, Va.

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Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

Confirmation Appointments for April and May

Below will be found a portion of the Schedule for Confirmation Appointments for 1918. It will be noticed that the Visitations are arranged virtually in geographical order, the country districts being visited in the open Fall, Spring and Summer, when the roads and weather are best, while the stations in the city are taken in the Winter, where bad weather is not such a hindrance to the congregations.

The present plan contemplates further a rotation of Sunday and week-day, as well as of the Bishop officiating, to be completed each six years, thus giving every station equal advantage. For example, Sunday A. M. by the Bishop in the first year will be taken on a week-day by the Bishop Suffragan in the second year, by the Bishop on Sunday evening the third year, by the Bishop Suffragan on Sunday A. M. the fourth year, by the Bishop on a week-day the fifth year, and by the Bishop Suffragan on Sunday evening the sixth year.

April 9. Tuesday

CONVOCATION OF NORTH PHILADELPHIA
10-12. House of Bishops in New York City. . . . The Bishop

April 14. Second Sunday after Easter

A. M. RIDLEY PARK—*Christ Church*. The Bishop
P. M. ESSINGTON—*St. John's Mission*. The Bishop
Evg. CHESTER—*St. Mary's Mission*. The Bishop
A. M. MOORE—*St. James' Church*. . . . The Bishop Suffragan
Evg. PHILADELPHIA—*Church of the Resurrection*,
The Bishop Suffragan

April 16. Tuesday

CONVOCATION OF GERMANTOWN

April 17. Wednesday

Evg. ELMWOOD—*St. Cyprian's Mission*. The Bishop
Evg. NORWOOD—*St. Stephen's Church*, The Bishop Suffragan

April 19. Friday

Evg. CHESTER—*St. Luke's Church*. . . The Bishop Suffragan

April 21. Third Sunday after Easter

A. M. MORTON—*Church of the Atonement*. The Bishop
P. M. SWARTHMORE—*Trinity Church*. The Bishop
Evg. MARCUS HOOK—*St. Martin's Church*. . . . The Bishop
A. M. LANSDOWNE—*St. John's Church*, The Bishop Suffragan
Evg. DREXEL HILL—*Incarnation Mission*,
The Bishop Suffragan

April 22. Monday

CONVOCATION OF SOUTH PHILADELPHIA

April 24. Wednesday

Evg. HIGHLAND PARK—*Holy Sacrament Mission*,
The Bishop
Evg. PHILADELPHIA—*St. Bartholomew's Church*,
The Bishop Suffragan

April 28. Fourth Sunday after Easter

A. M. MEDIA—*Christ Church*. The Bishop
P. M. DARLINGTON— The Bishop
A. M. CLIFTON HEIGHTS—*St. Stephen's Church*,
The Bishop Suffragan
P. M. PHILADELPHIA—*Christ Church Chapel*,
The Bishop Suffragan

May 1. Wednesday (St. Philip and St. James' Day)

Evg. WEST CHESTER—*Holy Trinity Church*. . . . The Bishop

May 5. Fifth Sunday after Easter

PRE-CONVENTION

May 9. Thursday, Ascension Day

Evg. PHILADELPHIA—*St. Alban's Church, Olney*. . The Bishop

May 12. Sunday after Ascension Day

A. M. RADNOR—*St. David's Church*. The Bishop
A. M. ROCKDALE—*Calvary Church*. The Bishop Suffragan

May 14. Tuesday

CONVOCATION OF NORTH PHILADELPHIA

May 15. Wednesday

P. M. PHILADELPHIA—*Home of the Merciful Saviour*,
The Bishop

May 16. Thursday

CONVOCATION OF WEST PHILADELPHIA

May 19. Whitsunday

A. M. PAOLI—*Church of the Good Samaritan*. . . . The Bishop
P. M. PARKESBURG—*Ascension Church*. The Bishop
A. M. WEST WHITELAND—*St. Paul's Church*,
The Bishop Suffragan
P. M. GREAT VALLEY—*St. Peter's Church*,
The Bishop Suffragan

May 21. Tuesday

CONVOCATION OF GERMANTOWN

May 26. Trinity Sunday

A. M. ORDINATION. The Bishop
A. M. COATESVILLE—*Trinity Church*. . . The Bishop Suffragan
P. M. DOWNINGTOWN—*St. James's Church*,
The Bishop Suffragan

May 27. Monday

CONVOCATION OF SOUTH PHILADELPHIA

May 28. Tuesday

CONVOCATION OF CHESTER

THE BISHOP'S BRICKS

An unusual occasion was the reception given to Bishop Rhinelander by the Bishop's Bricks Committee at St. Clement's Parish Hall on January 26. There were forty-two parishes and missions represented, including the children from the Polish Sunday School, Emanuello, The House of the Holy Child and St. Michael and All Angels. An account of the Missionary Play given by the boys of St. Barnabas colored church, Germantown, follows, copied from the Christian Warrior, a monthly paper published in the interest of colored work in the Diocese of Pennsylvania.

On Saturday afternoon, January 26, seventeen of our boys, ranging in ages from seven to twelve years, led by their priest-in-charge and Miss Frances Shipley (one of our most interested and helpful workers), went to St. Clement's Parish House, Twentieth and Cherry streets, and gave a missionary play, entitled, "The Church and the Light," in the interest of the "Bishop's Bricks' Fund." Vested in cassocks and cottas, each bearing a shield on his breast signifying the country he represented, and with unlighted candle in one hand, the boys came in procession into the large auditorium, while the audience sang one of the Epiphany hymns.

The play is strictly historical, showing the birth and growth of the Church from the day of Pentecost to the bringing of the Gospel to America. St. Paul played an important part in the distribution of the light. Slowly, but surely, each country received its light, and at the close of the play a most beautiful picture was seen, when Columbia, having received his light, began unfurling his small silk American flag, and, as the minister said, "Send out the Light," every hand, with its lighted candle, was lifted high, showing that we must not be selfish and keep the light all to ourselves, but pass it on, yea, send it out to others. The boys performed to a very large audience, there being not less than 350 persons present, including several clergymen and Bishop Rhinelander. To say that the boys did well, would be putting it mildly. They received showers of congratulations, and were complimented for their good behavior and neatness in appearance.

In an appreciative letter the Bishop wrote:—

"I came away from the Bishop's Brick's party more than ever glad and thankful for what all are doing. I did not say half of what I had in mind to say. It is a very beautiful and fruit-

ful work, and I love the spirit in which you all are doing it. It will have greater and better results than you can imagine, not only in building churches, but in uniting the diocese and giving it a sense of its own meaning."

MARY OSBORNE PEASE,
Corresponding Secretary.

SEMI-ANNUAL MEETING OF THE
R. L. M. MISSION STUDY
CLASS ALUMNAE

The semi-annual meeting of the Rosalie L. Mitchell Mission Study Class Alumnae was held in the church House, Twelfth and Walnut streets, Philadelphia, on the afternoon of February 26th, with a splendid attendance.

Mrs. Wm. W. Hughes, the new president of the association, conducted the meeting with grace and dignity. After minutes of the last meeting had been read and accepted, short reports from the various Missionary Societies, Foreign, Domestic, Colored, Indians Hope and Diocesan were presented.

It is very pleasant to announce that the \$100 necessary to furnish the Rosalie Mitchell room at St. Agnes' School, Kyoto, is about raised.

Then followed a discussion of this year's Mission Study, which proved to be an enthusiastic appreciation of Bishop Rhinelander's wonderful book, "The Gospel of the Kingdom." This little book is used as a key with which to unlock the treasures and meaning of the Bible as we have never known them before; showing God's purpose, our war aims and our mission work to be one—and all to be the church's vital concern.

Mrs. Ralph Hayes of Grace Parish, Mt. Airy, explained the scope and purpose of the book, assuring us that only by conserving the Faith by prayer and an awakening of the church would the terrible war be won.

Mrs. Samuel D. Matlack, also of Grace Parish, told of the enthusiasm of her classes for the course and of the joy and help of leading, of larger numbers, keener interest than ever and of problems solved and doubts settled through the study of "The Gospel of the Kingdom" and the Scriptures.

Mrs. Charles Shoffner of St. Matthias' spoke of the large number of men in her class, of their interest and conscientious work. Finally Mrs. W. Horner-Smith told of the two splendid classes she is leading at St. David's and St. Mary's, the largest in her experience—one having twenty-seven

members. She, too, felt the inspiration that the book had been to her personally and to those studying under her.

Mrs. Charles Carver, of California, is leading a splendid class of girls at Holy Trinity, Philadelphia.

Following the business meeting, tea was served in the Educational Room, Mrs. Frederick English of Christ Parish, Germantown, acting as hostess; her charm and the beautiful feeling of Fellowship (that is our watchword this year) making the afternoon a delight to all who were there.

Next to the Bishop, it is to Mrs. Henry A. Pilsbry, the Diocesan Educational Secretary, that the alumnae of the Mission Study Classes owe their deepest gratitude and warmest love. Her devotion, her spiritual insight, have made of mission study the high adventure for God that it now is. To study with her is to follow humbly in the path of one who has walked with Jesus. Truly "our hearts have burned within us while He talked with us by the way and while He opened to us the Scriptures."

K. M. M.

MISSION STUDY EXTENSION

The Government is making all sorts of "drives"—for Red Cross members, for food conservation, for investments in Liberty Loans.

The Church is about to make a "Spring drive" in this Diocese, especially in the rural districts. For what?

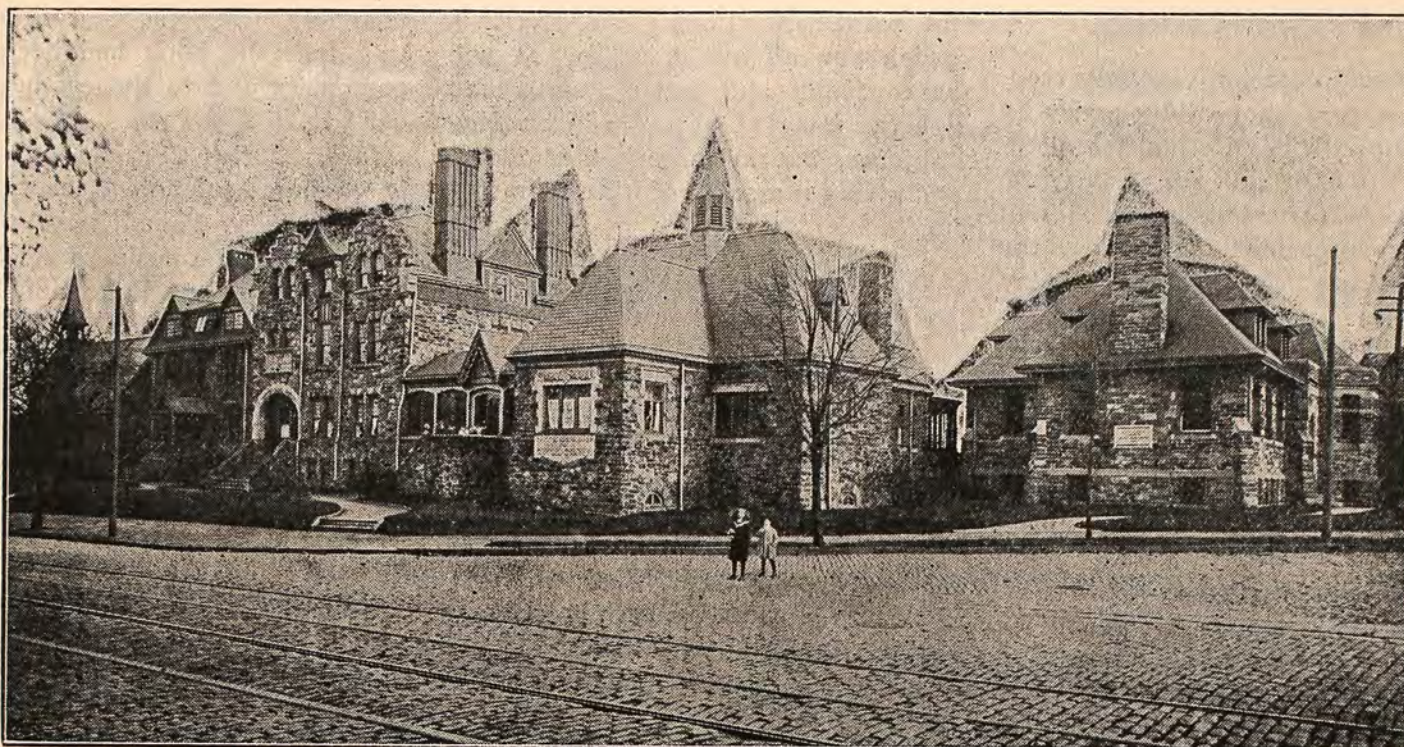
For Mission Study Class members, for conservation of the Faith, for investment of time and love in the study of God's word, using as a true guide the Bishop's book, "The Gospel of the Kingdom."

The war has challenged our Faith. Do you just believe blindly that God's purposes are wise, are firm, are being accomplished? Or do you **know** what to say to a doubter's questionings?

This year's course is First Aid to the doubtful, the weak, the war-worn. And it is inspiration to those who have kept the Faith.

When the women who have studied this course and who love it so much that they do not want **you** to miss it—when **these** women approach you, to ask your co-operation, will you not extend to them your sympathy and hearty aid? They are going to give much time and labor and love. Will you not meet them half way and help them to strengthen that Fellowship in Jesus Christ—His Church?

K. M. M.



THE HOME OF THE MERCIFUL SAVIOUR FOR CRIPPLED CHILDREN

THE HOME OF THE MERCIFUL SAVIOUR

The publication by the managers of the annual report of the Home of the Merciful Saviour for Crippled Children brings to our attention the wonderful and beneficent work this truly Christ-like charity is doing. This is the 35th year of this Home, the first of its kind established in America. Its buildings occupy the entire square from Baltimore to Chester avenue, between 44th and 45th streets, and comprise the Chapel, Boys' House, Girls' House, Operating Room, Surgical House, School House and a combination building containing dining room, kitchen, dormitory and playroom, etc., all of which are memorials of former friends and benefactors. There is also at Avon-by-the-Sea, N. J., the Summer Home, where the children are taken for three months each year. An extract from this last report as indicative of the general character of the

work of the Home will be read with interest.

The Home of the Merciful Saviour for Crippled Children completed its thirty-fifth year November 1st, 1917. It has gathered in the past year a number of young, homeless, crippled children. Some are orphans, and some come from conditions of poverty and cruel treatment. Those in charge rejoice in having for this work a remarkable staff of surgeons and physicians. By their skill wonderful things have been done for suffering childhood.

The Home is supported by voluntary contribution. Owing to the unusual demands upon the public occasioned by the world war the income for two years has not been equal to that of former times. Will the friends of the Home kindly bear that in mind?

Children are taken from any state or city without board or entrance fee. Many of them come from hospitals,

where they have been receiving temporary help. In the Home they find the best surgical and medical treatment, as well as love and personal care.

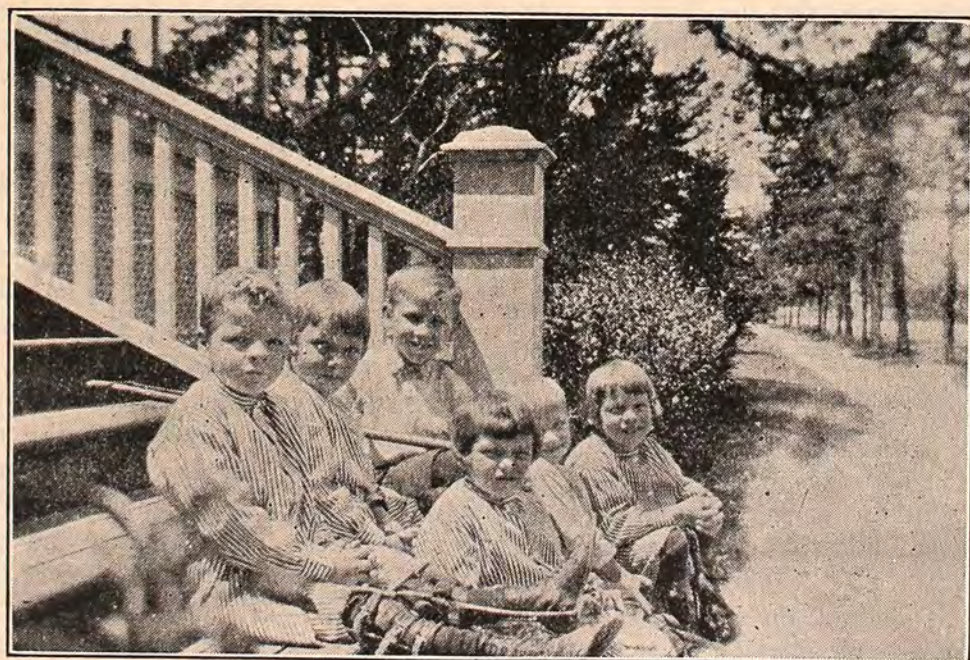
A daily school in the Virginia Norris Harrison Memorial School house is maintained. The teachers, Miss McElroy and Mrs. Spanagle, endeavor to have the classes as nearly like public school work as possible. In the upper floor of the same building the boys are instructed every Saturday morning in sloyd work by Mr. Harry S. Lord, of Girard College. This hand work appeals to the boys most strongly, and, besides keeping them happily employed, there is the possibility of developing a latent talent.

The religious life is carefully nourished, and many of the older boys and girls who have gone out into the business world and are self-supporting, come back to the chapel services, thankful for years of temporal and spiritual care. The Rev. William J. Cox, rector of St. Andrew's, West Philadelphia, is the Home Chaplain.

The position of Matron is filled by Miss Pattee, who has served for a number of years with great success.

Thirty-four years have come and gone since the Home was opened in a small house at Forty-fifth street and Osage avenue. The work has been greatly blessed, and ever increases in interest. The development of character in those gone into the business world has given great satisfaction. All success is regarded as God-given. The service is one that carries with it a rebound, and fills the heart with joy and gladness.

This Home is supported by voluntary contribution. Children are received from any country, state or city, without board or entrance fee. Visitors are



welcome on any day and at any hour. Trades are given when possible. A bed can be permanently endowed for \$5000. A bed can be supported and named for one year for \$200. A house can be built and endowed for various sums of money.

Anyone wishing to aid in the work, address Mrs. Howell Lloyd, Conshohocken, Pa.

Mr. and Mrs. J. Clifton Buck have given the Valley Forge Museum an interesting water color of the Paoli monument, painted by A. Kollner in 1884. The picture is framed in light oak and bears the following inscription:

PRESENTED TO THE MUSEUM
OF THE
WASHINGTON MEMORIAL CHAPEL
VALLEY FORGE, PA.

BY

MR. AND MRS. J. CLIFTON BUCK
1915.

Several years ago the Museum was given a small collection of water colors of Valley Forge painted by A. Kollner about 1845. This gift of Mr. and Mrs. Buck supplements this collection and adds another local point of great historic interest. Pictures like these grow in value as time goes on.

Announcement is made that the inspiring and thoughtful lectures of Bishop Rhinelander on subjects connected with the war have been put in type and are shortly to be published in pamphlet form for a purely nominal price. That they will be widely circulated and read with profit we can safely affirm.

The vestry has nominated to the vacant first assistantship of the Church of the Holy Apostles, Philadelphia, the Rev. Charles P. Bispham, rector of Christ Church, Waverly, New York. Mr. Bispham has signified his acceptance and is to join the staff on March 1st. The rector has known Mr. Bispham ever since college days. He writes thus appreciatively of him:

"In the ministry he has made a reputation for himself as a 'good mixer,' one who loves his fellowman, is a faithful friend and pastor of the friends of God. We are singularly fortunate in getting a man of such good ability and parts to come as our assistant. Our invitation to Mr. Bispham to become a member of our staff happily coincided with a desire on his part to have a period of experience in a big city parish. The rector bespeaks for Mr. Bispham and his wife (of whom much may be said in praise), a hearty welcome into our household of faith. May we all be happy and blessed in the new relationship."



NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

All reports agree in the decided success and profit of the annual Churchmen's Conference held this year on Washington's Birthday (rather than Lincoln's Birthday, the usual time) at old Christ Church Neighborhood House. The general theme "The Challenge of the Present Crisis," was appropriately chosen and underlay every presentation made by the various speakers. Bishop Garland presided and the two addresses before supper were delivered respectively by the church representative at Camp Dix, the Rev. Karl Bloch and Mr. Titsworth, Executive Secretary of the Army and Navy Department of the Brotherhood of St. Andrew. In the evening Mr. Charles E. Beury gave an illustrated talk on Russia and the Russian situation. The inspiring evening was closed by an eloquent address from Dr. Washburn on the theme "Men and Brethren, What Shall We Do?"

The report of the annual banquet of the Men's Club of the Church of the Resurrection, Broad and Tioga streets, is, if anything, it surpassed the usually high standard of such occasions. The date was March 4th and over 200 men sat down to the well spread tables and afterwards listened to the ringing, patriotic addresses of the invited speakers, Chaplain Paugh, U. S. N., Major Garrett, Mr. Fullerton Waldo and Hon. Joseph H. MacLaughlin. The president of the club, Mr. C. E. Beury presided. There was also excellent music during the evening. In fact, to quote one who was there, "there was something doing every minute."

From Calvary, Conshohocken, comes another of "those records of long and faithful service" so characteristic of churchmen and churchwomen in this diocese. This time it is the close—only through enforced necessities—of a thirty-seven years consecutive service as Treasurer of the Sunday School on the part of Mr. James M. Morrison. We might well have somewhere in the Church House

an Honor Roll where names such as these could be suitably inscribed and kept in remembrance as they deserve to be.

The observance of the Lenten season was marked in most of our parishes by an enforced curtailment of the week-day services owing largely to the fuel situation. It has been most gratifying to note, however, the evident increased interest manifested in the sustained attendance at the Noon-day Lenten services, markedly at St. Stephen's and the Garrick Theatre.

Congratulations to St. James' Mission, Prospect Park, of which the Rev. Charles H. Long is the indefatigable missionary. Four months ago they took hold with a will of their mortgage debt resolved by February 1st to reduce it at least \$500. The result of their "drive over the top" was over \$700. Needless to add all concerned are happy.

One of the most delightful and stimulating meetings of the Clerical Brotherhood held in a long while was that of Monday, March 11th, when we were honored with the presence

of the Rev. Cyril Ffoalkes-Jackson, of New York City, who delivered an address on "English Education as I Knew It," Dr. Jackson, at present the Professor of Christian Institutions in the Union Seminary, is a distinguished graduate of Cambridge, and his address was largely reminiscent of the great triad (Lightfoot, Hort and Westcott) who were at their prime during his student days.

On alternate Tuesday evenings in Lent under the auspices of the Church Club of the diocese, Dean Bartlett has delivered at the Church House an interesting course of four lectures on the History of the English Bible.

The address for the present of the Rev. Robert L. Stevens, is 2561 East Cumberland street, Philadelphia. Mr. Stevens is available for supply work.

The rector of St. Paul's, Chestnut Hill, Rev. John H. Chapman, has been called "to active duty" as Chaplain of Base Hospital, No. 38, equipped under the auspices of Jefferson Hospital. The Curate of the parish, the Rev. John M. Chattin, who since last fall has been serving as Minister in charge of Grace Church, Mt. Airy, has returned to the parish and will be in charge of St. Paul's during Mr. Chapman's absence. For several weeks the Rev. Edwin S. Lane has been leading a very interesting Mission Study Class in St. Paul's on Thursday evenings.

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ISN'T JOHNNIE TOO YOUNG TO BE CONFIRMED?

This is a question often put up to the clergy, or asserted in ignorance by many a parent as an excuse for putting off confirmation by their children. The Vicar of the Chapel of the Mediator, in a recent number of his parish paper, has dealt with this (supposed) objection in a very suggestive fashion.

Confirmation is the *beginning* of claimed membership in the Church, not the end. The adolescent boy or girl must not be required to have *adult* comprehension of all that communicantship implies. We must not let ourselves slip over into the ideal that confirmation is the reward of perfection, both moral and mental. The Communion of the Church is probably the best nurturing force there is. *Do any of us claim that we entirely understand its mystic requirements? Are we ever more than beginners ourselves?*

Children have certain faults that should be overcome before they are confirmed! Granted that on the boy's or girl's own part there *should* be evident some real attempt at conquering acknowledged faults, at the same time why not claim the Church as the very best aid in *final* conquest of them? The Church is not of those who are "good enough," but the company of those who acknowledge that they have "erred and strayed like lost sheep," but who want help not only from God, but also from human co-operation to be better. *Do any of us claim to have conquered our faults with that finality we would desire? We are communicants, but still imperfect, are we not?*

There is the matter of the catechism. Must a child be able to repeat it glibly and without fail? At the end of the Baptismal service the direction to sponsors runs: "*Ye are to take care that this child be brought up to the Bishop to be confirmed by him so soon as he can say the Creed, the Lord's Prayer and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose.*" Notice first, it is the *sponsor's* duty to bring the child to confirmation. How many sponsors are living up to their promise? Notice next, that the Prayer Book says this is to take place "*so soon as*" it is right. Notice further that it does *not* say that rote repetition of the Catechism is expected. Beyond the great character-bases of the faith (Creed, Lord's Prayer, Ten Commandments) it is *instruction* that is urged. It is better to know the *essence* of the Catechism by *heart*, than it is to be a human phonograph and to know the words only by *habit of brain*.

We all make the mistake of considering confirmation too adult a matter, one

may be assured. The conversation demand has come in too far. The fundamental policy of our communion is natural nurture, so that, as good Horace Bushnell put it, "the child shall never remember the time he was not a Christian." The conception that there must be some considerable experience of adult free-will before decision is made tends to make the choice less a natural and inevitable one, and more either an intellectual and theological judgment or else a recoil from some kind of Prodigal Son false liberty.

If we turn to our New Testament we find that the Jews gave opportunity for their boys to become "Sons of the Law" (claiming their birthright for themselves) from eleven to thirteen. Jesus was probably in Jerusalem for this purpose on His visit when twelve years old. It is safe to say that no child is ready for a similar step *earlier* than the Master, but what can one say if spontaneous desire is expressed by the child who is only slightly older? Thirteen or fourteen is the "time when the iron is hot." Shall we readily postpone the striking of the image and superscription of the Church upon the malleable heart?

There is the opposite phrase, as well *We do even a greater wrong if we influence to confirmation a reluctant boy or girl.* It is *not* time unless the spontaneous desire be in the heart. We have no right to "get" our lad or lass confirmed, unless the will-to-be-confirmed is sincerely moving that youth of his or her own accord. *There must be self-finding in it.* But need there always be many other things upon which we have put undue stress as being the essentials?

G. H. T.

The meeting of the Sunday School Superintendents' Association held in St. James' Guild Hall, 2210 Sansom street, Thursday evening, March 1st, was characterized by helpful address and practical discussions from the floor. The subject of the evening "Conservation after Confirmation" was one in which all present had a real interest. Stress was laid by several speakers upon the organization of those confirmed into associations with regular meetings, after the manner of the Alumni Associations of schools and colleges. Already there are in the diocese several such in existence and they have proved exceedingly helpful.

Galilee Mission observed the twenty-first anniversary of its founding January 26th, 27th and 28th, and the various exercises were attended by a goodly number of the friends and converts of the Mission. The Chapel was the meeting place on the Saturday and Monday evenings, while the Sunday evening service was held in St. Matthew's Church, Eighteenth Street and Girard Avenue. The

Bishop, Bishop Suffragan and prominent clergymen and laymen were present and gave eloquent testimony to the valuable work in reclamation which is being done by the Superintendent, Rev. J. J. D. Hall, and his devoted co-workers. The Chapel statistics for 1917 are warrant in themselves for the value of this work, as we read of an aggregate attendance for the year of 57,495, of whom fully 1267 professed publicly conversion and have given evidence abundant of their sincerity. In nine years the Mission has sent thirty-three men into preparation for Holy Orders.

The Rev. James A. Weagle has accepted a call to the rectorship of St. Bartholomew's Church, Twenty-fifth Street and Lehigh Avenue, and has entered upon his duties. He succeeds the Rev. D. A. McKinnon, D. D., who has gone to New Berne, N. C. Since coming to this diocese, Mr. Weagle has been a member of the clerical staff of the parish of the Holy Apostles, with duty as curate at the Chapel of the Mediator, where he has won golden encomiums for his fidelity and ability. In his new charge he has a parish of about 400 communicants with a well-built parish house and rectory in a populous and thriving district. The best of good wishes go with him on the part of his many friends, clerical and lay.

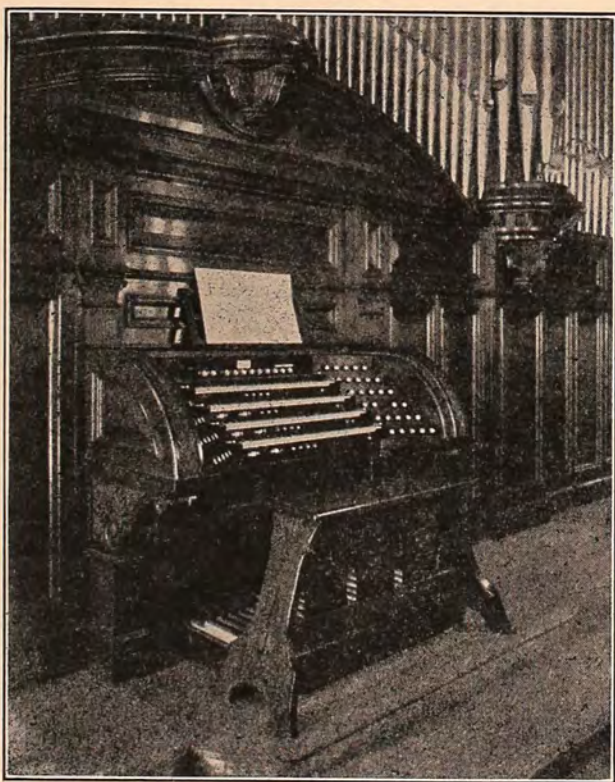
The Rev. Henry Dutcher Viets, a curate of St. Peter's parish, Third and Pine Streets, has received an unanimous call to the rectorship of St. John's Church, Carlisle, Diocese of Harrisburg, one of the substantial parishes of that diocese. Mr. Viets, who is a native of New York State, after preliminary training at Nashotah, completed his theological training at the Philadelphia Divinity School, from which he was graduated in 1912, and immediately after ordination became a member of the clerical staff of St. Peter's, where he has served most acceptably for the past six years.

The annual (catalogue number) of the Bulletin of the Philadelphia Divinity School has been issued. In common with similar institutions the school has suffered considerably because of war conditions. The enrollment, however, is most creditable. One feature most encouraging is the presence at the school of eighteen students pursuing postgraduate studies. There are also twenty-seven non-resident clergy also taking graduate work, of whom a dozen or more attend the weekly lectures given each Monday at the Church House. The summary of the classes shows at the present time in all departments an enrollment of eighty-four men.

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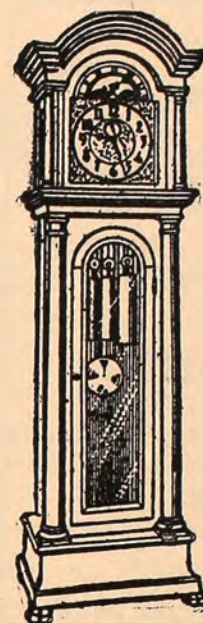
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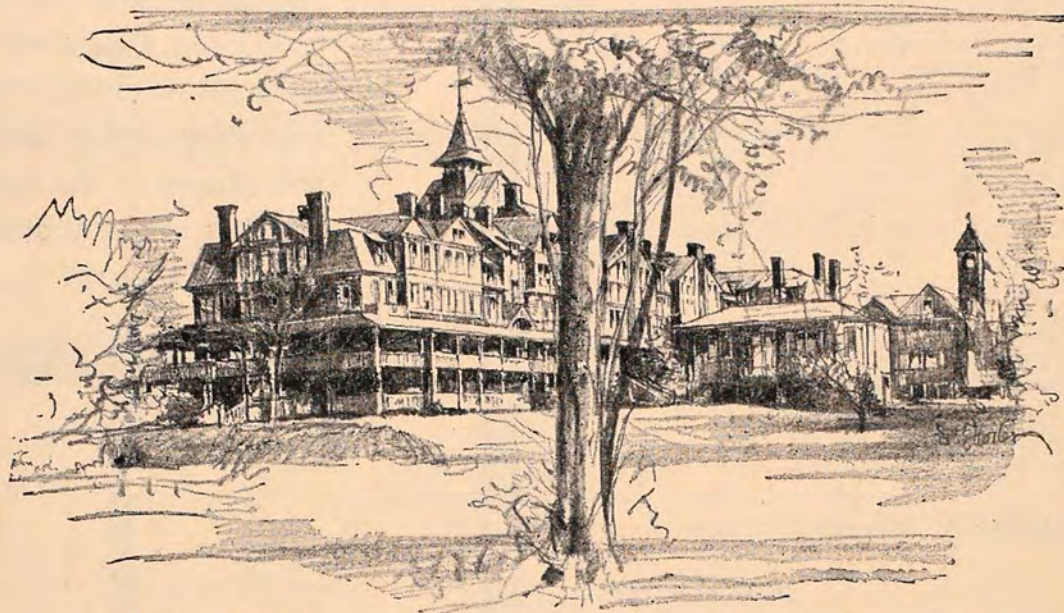
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